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If God so clothes the grass of the field, which blooms today and is thrown tomorrow into the furnace, will not he much more clothe you? O men, how little you trust him!—*Matthew 6.30* (*Moffatt*).

RELIGIOUS THOUGHT AND ACTIVITY.

The Yale Divinity School recently celebrated its one-hundredth anniversary. During that time over 3600 students have been in attendance. Pastors have been sent into all branches of the Protestant Church and into all the states of the Union. The school has sent 250 men to the foreign field as missionaries, has furnished 112 college and university presidents, and over 600 professors, from the graduates.

Membership in the **Student Fellowship for Christian Life-Service,** the companion organization to the Student Volunteer Movement, is open to those students in institutions of higher learning who signify their sympathy with the purpose of the national Fellowship by signing and depositing with the general secretary the following personal declaration:

"I thoughtfully accept the challenge of a worldwide need for Christ, and purpose with God's help to make Christian service the motive, guide and end of my life."

It is estimated that the **Negro population of Southern birth in the North** increased by 34,000 a year during the last decade. With the 3 per cent Immigration Law in effect, Northern industry is short of labor. Negroes have been coming north during the past fall and winter, which is unusual, and presages a larger movement during the spring and summer.

This migration creates a serious religious and social problem in many cities, and calls for prompt and vigorous church and interracial coöperation.

The Federation of Churches of Greater Boston recently issued statistics concerning the denominational complexion of the city. The order as given in the report is: Congregational churches, 136; Baptist, 117; Methodist, 116; Protestant Episcopal, 101; Unitarian, 65; Universalist, 33; Presbyterian, 24. The significant thing about these figures is the revelation of the fact that liberalism has failed to make good under the most advantageous conditions, and that the evangelical churches have multiplied and prospered in the very stronghold of Unitarianism. A century ago, in the great split in the Congregational fold, only two churches remained steadfast in the faith, all the rest going over to the Unitarian wing. A hundred years later the number of Trinitarian Congregational churches is more than double that which sails under the Unitarian flag.

Every missionary body represented on the Pacific Coast, the Roman Catholic Church excepted, has joined in a plan for **efficient work among Chinese in America,** with Chinatown in San Francisco as a center. After the fire some years ago several religious bodies went hastily into Chinese work, and in the Chinatown district of San Francisco more buildings were erected than were needed. Within the last ten years or so the number of Chinese in America has been growing less. Where not long ago there were thirty thousand in San Francisco, today there are fewer than seven thousand.

An agreement has been entered into by Disciples, Presbyterians, Baptists and Methodists, both North and South, by which the most available buildings owned by these bodies will be used for social and

religious work, and the others sold. From San Francisco the work is extended to all parts of the coast where any Chinese are to be found.

A **"Charity Hour"** and a **"Volunteer Hour"** are new developments in private schools that are under the conduct of churches.

The first started with the Roman Catholics of Chicago, in their parochial schools, and is a part of a marked advance made by Catholics of Chicago in efforts to care for the poor. On one day a week, in all schools adopting the plan, an hour is given to the presentation of the matter of giving of money to the poor, the sick and unfortunate. Stories of the achievements of money so given are related. Children are asked to give, but a limit is put at five cents per month. The slogan is "The Story a Nickel Tells." The purpose, of course is to drive into the minds of children the obligation to give to others, and to do so with system.

In Lutheran and some other churches maintaining parochial schools for children, a "Volunteer Hour" is being introduced. In this period stories of services rendered by people as volunteers are related, and the necessity is emphasized of each person, child and adult alike, serving others as they can spare the time; also the need of that service being permanent, so long as life lasts.

Reports of both "Hours" show that growth in giving and serving makes steady progress.

The annual meeting of the **International Sunday School Council of Religious Education** held in Chicago last February was the first meeting since the completed union of the International Sunday School Association and the Sunday School Council of Evangelical Churches.

The International Convention at Kansas City last summer recommended that the word "Christian" be substituted for "Religious" in the Council name. The committee which considered this matter reported against change at present. Since many feel that in view of the widening scope of the Council and of the boards having membership in the Council the term "Sunday School" is too limited and should be dropped, a committee was appointed to consider and report at the next meeting. Also, there is confusion between the "World" Association and "International" Council which should be cleared up, probably by one becoming a department of the other.

Hon. Teodoro R. Yangco, ex-resident commissioner at Washington, now residing in Manila, Philippine Islands, has made it possible for the Philippine Islands Sunday School Union to issue a Sunday school journal. This organization has greatly needed an official organ, that the growing constituency in the Philippines might be kept informed concerning the progress of the Sunday school. More than 75,000 are now enrolled in their Sunday schools, and they are working for 100,000 in the near future. This first number of the "Journal" was sent to about a thousand English-speaking pastors, officers and teachers, also 2,000 students who are members of the English-speaking classes.

Some time ago the need for such a publication was presented to Mr. Yangco. At once he manifested great interest. He said, "Since I became a member of the executive committee of the World's Sunday School Association I have been reading about the Sunday school movement, and I am very much interested. I want to become identified with it in a real way, because I believe it is full of possibilities for the good of our people. I am sure that one of the supreme needs of the Filipino people today is a study of the Bible. When I was young I could not read it. My mother once secured a Bible, but when someone told her it was a dangerous book, she burned it. Thus I grew up to believe it was unsafe to read the Bible, and I never did until just a few years ago.

"I am sorry for these many years of wasted opportunity, but I am glad that even though now I am old, I am not afraid to read and study the greatest Book in the world. My sojourn in America taught me that this Book is one of the secrets of America's greatness. Thank God it is no longer a closed book in our country! Our people must know and follow its teachings. Only thus can their professed Christianity become real." After a few moments of

serious thought he said, further, "The financial depression of these days has been most severe, but believing that this journal for the promotion of Sunday school work will help to extend the study of the Bible I shall be most happy to have a part in such a great work. I shall contribute 250 pesos a month as a subsidy during the first year of the publication."

Here is a story that illustrates the **value of work that is being done by home missionaries** in distant and inconspicuous fields:

When the late Dr. Robert Campbell was on a canvass for the Century Fund of the Presbyterian church in Canada he came to the house of a man and woman who lived in a lonely part of the prairie. The farmer was in moderate circumstances, and Dr. Campbell did not expect a large contribution from him. After chatting for a while he approached the subject of his call. The man said:

"Mother will get the dinner, and then we shall talk the matter over."

When his wife was in the kitchen the farmer went out and joined her, and the two together discussed what they should give. After they had finished their meal the man asked Dr. Campbell to let him see his subscription book. Taking it, he wrote his own and his wife's names, and after them, "$500." Dr. Campbell felt that there must be something in the history of this couple that prompted them to such a generous gift, and on asking them if this were not so, he got the following touching story. The farmer said:

"Some years ago my wife and I, with our little girl, were living happily on this farm, when our daughter took seriously ill. The student on this mission field came to our assistance, and helped us day and night to nurse our loved one. On Sunday he would drive long distances to preach, and at the close of his day's labor would return to our stricken home. In the course of two weeks our daughter died. We had no one near to help us, but the student missionary with his own hands made the little coffin, and helped me to dig the grave and tenderly to lay away our treasure."

Then, pointing out of the window to a little cross in the field near by, he said:

"Mr. ——— made that cross, and carved the name of our little girl upon it. He stayed by us and comforted us in our sorrow, and we are giving this donation for all that the church has done for us in the time of our need."

—"Presbyterian Witness."

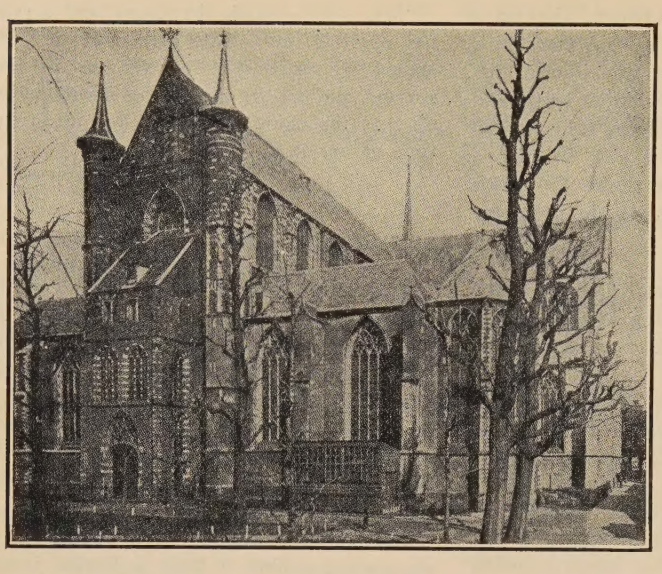
Shall Jews Found Their Own University?

Rabbi Louis I. Newman, associate rabbi of Temple Israel, New York, proposed in "The Jewish Tribune" the founding in this country of a Jewish university, "not as an answer to academic anti-Semitism, but on its own merits as a contribution by Jewish intellect and ideals to American life." It should be open to all irrespective of their race or creed.

The editor of the "Tribune" opposed this suggestion, calling it "not a Jewish issue, but an American issue." Later the editor published a symposium of six articles contributed on his invitation from one Jewish writer, and five presidents of leading colleges and universities, in which this question was discussed.

Some of these articles opposed the idea of a separate Jewish university, while others felt that it would be a true contribution to the enrichment of our universal American life. The Jewish writer, Waldo Frank, thinks that "Harvard and Yale and their western children," which "had their sources in the Anglo-Saxon culture that came to dominate our colonial expansion," should remain true to their source. "What is needed," he further said, "is not to make over Harvard and Yale and Princeton into another cultural expression, but to supplement them with other cultural expressions." Thus he favors a Jewish university which, "rising organically from the enlightened energy of American Jews, would be a natural expression of their life, and in so far as they are a part of America, would prove an expressive element of American life."

This is one of the burning questions before American Jews today. Its settlement may not be left wholly to them. If our colleges and universities become non-Christian or anti-Christian, whether through Jewish or other influence, what will be the character of American democracy?



John Robinson's church at Leyden Holland; where also he is buried.

PROTESTANT PILGRIMAGE TO EUROPE.

A Huguenot Pilgrimage to Europe, including the Huguenot centers in France, Belgium, Holland, the Rhine countries, Switzerland, and the Waldensian valleys of Italy, is being organized by the Federal Council of Churches to take place this summer. The pilgrimage will start from Paris in July, and swing around in a circle to the south, ending the first week in September in Holland.

Its prime object is to awaken interest in the tercentenary of the settlement of New Netherland—the area between the Connecticut and Delaware Rivers—by Walloons (French and Belgian Huguenots) in 1624. Driven out of France into Holland, these Protestants found themselves in about the same condition as the Pilgrim Fathers, and like these they sought an asylum for religious and civil liberty in the western continent in 1624. Peter Minuit, governor of the young colony, purchased Manhattan Island from the Indians in 1626.

It is pointed out that General Pershing is a descendant of French Huguenots, and that Gifford Pinchot, governor of Pennsylvania, the Du Pont family of Delaware, and many other well known families, are also descendants of these early settlers.

One of the objects of the tour is to create closer friendship between America and the various countries of Europe. It is believed that such visits, with the acknowledgment of the debt owed Europe in connection with the early settlements in this country, will do much to create international good will.

Another object is to show the close ties existing between Protestant churches of Europe and America. The churches of Europe are hard pushed at this time. All are suffering as a result of the war and the economic depression that has followed. Largely through the Knights of Columbus, Roman Catholic tours have been made in Europe which have been used to create the impression that Roman Catholic forces are strong in America. There has never been any such visualization of American Protestantism. When our tourists, including Protestant church members, go to Europe, they never make contacts with the Protestant forces, and indeed usually attend the Roman Catholic cathedrals on Sunday. This tour is significant, therefore, if it can be carried out, in making an impression of American Protestantism on Europe, especially in countries like France, Italy, and Belgium, where such an impression could very wisely be made.

Full information can be secured from Rev. John Baer Stoudt, secretary of the Huguenot-Walloon Commission, 105 East 22d Street, New York City.

THE SERVICE OF SONG.

Churches that make much of congregational singing will be interested in the advent of a new hymnbook which incorporates several new or newly emphasized features. "Hymns for the Living Age"* is a reaction to present currents in church thought and effort.

This is of course to be noticed chiefly in the subject matter of the hymns. After 57 numbers expressive of Adoration and Worship, 50 devoted to God the Father—including under this caption 14 hymns on the Seasons—70 to the Son of God, ten to the Holy Spirit, seven to the Holy Scriptures, and 135 to the Christian Life, we come to the Reign of Righteousness, under which 47 hymns are classed. These have to do with Human Service and Brotherhood (25), Justice and Freedom (16), and Social Progress (16). This section is followed by the Christian Kingdom, 118 hymns, under which are grouped hymns of World Peace and Brotherhood, Foreign and Home Missions, the Nation, Community, and Home, Schools and Colleges, the Church and its sacraments, Children and Youth, Those at Sea, and—strange to say,—the Life Victorious, which seems to cover the dead and heaven.

The novelty is not one of clever captions and new classification merely, for it is true that many of the old time standard hymns are crowded out by new hymns. Of authors of the words Samuel Longfellow (1819-1892) contributes the largest number, 15 original and adapted. Watts is next with 14, then Charles Wesley with 12. Many 19th and 20th century writers whose poems have earned a place in books of the last decade or two are here, but we expect that several living authors have broken into an ambitious hymnbook of this type for the first time. We notice, for instance, the names of G. K. Chesterton, Ozora S. Davis, Percy Dearmer, John Haynes Holmes (with four numbers), Joyce Kilmer, John Oxenham, J. Edgar Park, Jay T. Stocking, and Wilbur D. Nesbit among the more moderns. Have these new hymns the stamp of perpetuity?

The experienced editor of "Hymns for the Living Age" is Prof. H. Augustine Smith, who wisely observes that a hymnbook is not a reading book, but a song book, and as such it should be as perfect in tunes as possible. He has therefore adopted some new features which will appeal to trained musicians. Some new American and English tunes are used, four rare old classics are revived, and 30 pages of chants are printed for congregational singing. We do not observe as large an infusion of new tunes as of new poems.

The book includes other conventional elements for church use. Responsive Readings dispose titbits from a wide range in both Testaments under 52 topical headings; rather a jumble in some cases, some people will think. The text used here is the American Standard Bible with "Lord" substituted for "Jehovah." The Index of Subjects is unusually detailed; indeed, nine indexes in all make the contents readily accessible to the user.

Only two hymns are indexed under "Second Coming of Christ,"—"O Zion, Haste!" and "By Christ Redeemed,"—in both of which the future coming and glory of our Lord are of course only incidental to the main themes.

We can see how church choirs—and home circles too,—can introduce a good deal of newness into the service of song out of this fine collection even if the church does not introduce a full supply. It will be necessary, however, to supplement this book with other books that contain, on the one hand, many of the old standards which the church should not let die, and on the other hand scores of evangelistic or experiential hymns of the last fifty years, without which a young people's meeting or a gospel meeting cannot be made to go, at least not for any extended period. There is need and place for all in the rounded ministry of song.

* Hymns for the Living Age, edited by H. Augustine Smith. Century Co., New York. 459 pages. $135 a hundred.

OTHER LANDS.

Italians have become accustomed to American churches in their midst. As to whether these can win many converts, one can deduce from the following statistics, which show that there are more atheists in Italy, per thousand of population, than all religions put together, Catholics excluded. The ratio is as follows:

Roman Catholics, 951.3; atheists, 25.2; undeclared, 18.8; Protestants, 3.6; Jews, 1, and other cults, 0.1.

Plans are forming for **an evangelistic campaign in the Free Churches of London** in the fall. Rev. A. Douglas Brown and Rev. Lionel B. Fletcher are named as leaders from outside. The suggestions are that during October they should conduct conferences for ministers followed by evening evangelistic services, culminating in special meetings in central London. But effort would not be confined to them: churches in all localities should extend the work under local ministers, and this should be continued into November.

A desire was expressed to have missions not all of one type, that is, the older forms of evangelism. The intrusion of the personality of evangelists in advertising and other channels was also to be guarded against.

The latest venture of the Wesleyan Methodist Missionary Society of London is a mission to the numerous **Africans and Asiatics who live around the docks in the East End of London.** Many of these are permanent residents, one area being known as Chinatown because of the many Chinese inhabitants, but others are birds of passage, coming into port as seamen and sailing again after a few days ashore.

A native of Ceylon has been secured as a suitable worker in this effort, and he uses the Queen Victoria Seamen's Rest as his base.

Saturday, January 27 last, was a red letter day for the mission because of the visit of King Zobhua II of Swaziland, accompanied by his staff.

A Federation of Unattached Church of England Congregations has been launched in England, in view of the increase of ritualism and Anglo-Catholicism. There are four features of the Federation as set forth in the "Constitution," which will appeal to evangelical friends in the established church.

First, it is not a movement to form a new denomination, but simply a bringing together for mutual counsel and coöperative effort the representatives of the federated congregations; Second, the adoption of the name "Unattached Church of England Congregations," and the loyal adherence to Church of England customs and the Book of Common Prayer; Third, the admittance to the Federation of evangelical clergy and laity of the church of England who are in sympathy with its aims and objects; Fourth, the adoption of the principle of the open door for visible union with the Church of England, providing there are the necessary doctrinal safeguards.

A number of ministers and congregations have already joined the Federation.

The various churches in Wales have been coming together in the matter of religious education in schools.

Early in the discussions it "became evident that there was a desire to secure **religious teaching in all the elementary schools in Wales,"** and now certain proposals embodying the results attained have been adopted with practical unanimity. One of these reads as follows:

"The general religious syllabus shall run: Instruction in the Bible, including the principles of the Christian faith. The following explanatory statement of the nature of the religious instruction to be given was unanimously agreed to: 'Our aim and desire is that children should be brought up to lead Christian lives. Hence they should be taught the ways in which God revealed himself to the world, as recorded in the Old and New Testaments. The general principle governing such instruction shall be the person, work, and teaching of our Lord Jesus Christ. Its ultimate purpose is to build up the character of the children and to help to lead them to a saving faith in Jesus Christ as the Son of God, and the Saviour and Redeemer of mankind.'"

It seems that here is the basis for a system of religious instruction that will be acceptable to all parties, and which contains the promise of success.

In meeting opposition our Bible-sellers need infinite tact and patience, says the journal of the British and Foreign Bible Society. Not a few of them are gifted with a sense of humor that helps them.

One man in Portugal had some difficulty in selling his books in a fair because people said they were false. So he brought a lot of matches, and placed them upon his stall. People would not buy Bibles, but they were eager to buy matches.

"They are not for sale," he said.

"Not for sale! What are they for, then?"

A crowd had collected.

"They are to burn these Bibles with," replied the colporter, "as soon as any man can prove that they are false."

That settled it.

A colporter wrote from Naples: "There is a barber in this city who buys a Bible from me every month. I asked him what he did with them, and he said, 'I learnt in America to value this Book. There is not much that I can do, but I can spend five lire a month for the extension of the kingdom of God.' 'You mean,' I said, 'that you give them away?' 'Yes, sir.'"

"The quantity of clothes which we have to distribute is so appallingly small, and the need for clothing so universal, that the famine of clothes is for many as bitter as the famine of food." So writes an American relief worker from **the Russian famine zone.** Another worker writes: "Whole villages are thrown into a turmoil of excitement when the news goes out that we have American clothing for them. I do hope that the folks back home will realize how much good warm clothing means to these peasants who must live through such extremely cold winters under such great difficulties as the famine has now brought upon them."

Danger of starvation will not be past before next August at the earliest. The peasants have been left weakened and destitute of horses and implements for agricultural reconstruction.

The American Friends Service Committee, 15th and Cherry Streets, Philadelphia, is still serving as a clearing house for money or material.

What Young People Want.

Two Lancashire ministers had experiences recently at Fellowship meetings for young people which they consider worth reporting.

At one meeting the minister questioned the young members on the kind of sermon they felt most helpful.

"If I appeared in the pulpit with a blackboard next Sunday evening and announced a series of blackboard lectures, what would the effect be?" he asked.

"The congregation cut down by one-half," was the reply; to which assent was practically unanimous.

"Suppose," he continued, "that I went through a chapter, verse by verse, explaining and applying, would you like that?"

The reply was that now and then, but then rather than now, it might be acceptable.

Trying again, the minister said: "Suppose I took a book like Isaiah and preached through it, would that be to your mind?"

One of the seniors said, "If you lectured on Isaiah as you lecture on books by modern writers we should be very interested."

The final point was put thus: "Do you prefer a sermon which might be spoken of as teaching, or one that might be called preaching?" Again a senior replied: "Dr. Jones combines the two, he teaches and preaches, and that is what we like best."

In the same town at another meeting the conversation was on hymns and their value in worship.

"Do you think our service would be more helpful if we sang three hymns instead of five?"

There came back an immediate and unanimous cry of "No!" He put it that six would be too many. Again "No!" "Then what about seven?" Here there was some hesitation. The final question was, "If you had to choose between four or six hymns, which would you choose?" They voted unanimously for six.

This does not suggest that Bible instruction earnestly given and worship through spiritual song are out of date with young people.—"Christian World."

Sorrows of Armenia.

All the horrors of the Near East are not those of massacre and exile: there is also living death.

Hidden away in Mohammedan homes, varying from the palatial abodes of rich Turks to the tents of wandering Arabs, are Christian Armenian girls, numbering, according to a careful compilation, 63,800.

Name and place cannot be given in definite instances, for that would subject individuals to the attention of the Turkish information service. Two paragraphs taken from letters and reports will give typical data.

One rescued young woman had been taken as the wife of a man whose brother killed

her mother, sister, and sister's child before her eyes. Her father had been killed in an earlier massacre.

CHRIST AND THE DOCTORS.

Aisle window in the U. S. Military Chapel, West Point, N. Y. Designed and executed by William Willet and Anne Lee Willet. (Copyright, Willet Studios.)

"When the work first started in ——, the number of refugees was so great and their needs so varied that it was not possible to initiate the work of rescuing girls from the Turkish and Arab harems. Within the first few months, however, a home was found and suitably made ready, and two of the workers, with written orders from the British authorities, toured the country, visiting the houses and taking the Armenian girls and women held captive. Sometimes, in spite of the papers of authorization, this involved considerable intrigue and diplomacy. Over 200 captured girls were released in this way, and were then given a chance in the school and industries of the Rescue Home in ——."

THE GLORY THAT IS GLASS.

In searching for new studies in paintings of Biblical themes we were fortunate enough to learn of paintings of the late William Willet of Philadelphia. Trained in the art of painting as a youth, and acquiring recognition as a portrait painter, his chief work was done in his later years in stained glass.

It has been customary to think of stained glass as a lost art because of the unapproachable glory of ancient windows in the great cathedrals of Europe, but excellent work in this medium is being produced in America through a revival of antique principles and methods.

How the decorative art came to find expression in the stained glass windows of churches is said to be due to the necessity of excluding the weather while admitting light into church buildings as Christianity moved northward. Large apertures filled with white glass would give more light than was agreeable, and the reduction of the light by making apertures small would give unequal and unsatisfactory illumination. It was therefore desirable to subdue the light without diminishing the size of the windows, and colored glass answered effectually for this purpose, and in a manner susceptible of artistic treatment. As early as the 10th century the art was advanced, but the earliest glass now extant belongs to the 13th century: of which the windows in the cathedral at Chartres, France, are the best specimens.

One great secret of these early windows is their perfect unity with the architecture of the buildings. The artist kept in mind the fact that he was decorating part of a massive stone building, and in looking at them the eye is led naturally from the lines of the painting to the heavy lead lines, and from these to the supporting iron work, and the stone mullions of the windows, and the walls themselves.

The splendor of the color of these windows is striking. The darks are intense, being seen against the light, and every color glows with the light of the sun transmitted through it, in a way with which no painting with pigments on an opaque surface can compare. The endeavor to make stained glass windows produce natural effects or pictorial realism like oil paintings is a modern conception, originating at Munich, quite opposed to the ancient art, where sharply opposed colors are separated by the black lead lines.

Of course outlines can be drawn upon glass as freely as upon canvas, and glass can be cut to any required shape. But it takes an artist in glass and ecclesiastical decoration to produce a finished design of beauty, not forgetting the double purpose of stained glass windows, to transmit light and to modify that light.

Another thing about stained glass windows is their permanence. There is nothing to fade or decay, as is inevitably the case with canvas or mural paintings. The color of the figure is the color of the glass itself, outlines being produced by burning mineral stains into the glass with such intense heat as to be completely fused and so made absolutely fadeless.

In our last issue we reproduced the Crucifixion window of the Church of the Holy Trinity, Philadelphia, designed by William Willet and Anne Lee Willet,—for Mrs. Willet became associated with her husband in all his work, which she is now continuing with their son, Henry Lee Willet. Our cover illustration this month reproduces the three center lights of the predella of the great west window in Procter Hall, of the Graduate School of Princeton University. In these and other windows, and notably in the windows of the United States Military Chapel at West Point,—regarding the great sanctuary window of which the architect of the building said it is "the most wonderful window of modern times, and one of the finest in the world,"—

THE WISE STEWARD.

For clere-story window in the U. S. Military Chapel, West Point, N. Y. Designed and executed by William Willet and Anne Lee Willet. (Copyright, Willet Studios.)

Mr. and Mrs. Willet have revolutionized the art of stained glass in the United States, and placed it on a high level. However, this is not altogether the aspect of it that interests us: we are attracted rather by the new studies of Christ and other Biblical characters that have been given birth.

For Mr. Willet was deeply religious in his work. He believed that art is life, and that there is no beauty without reverence. His chosen profession was not alone an opportunity to put real art into church buildings, but also a new medium to preach Christ to the observer. It has been said of him that his faces of Christ are universally admired for their dignity, sympathy and beauty. His instinct for worship was companion to his skill and talent as an artist and craftsman. He was an earnest student of God's Word, in order that he might convey correct impressions in the technical execution of his Biblical themes.

Through the kindness of the Willet Studios we hope to share some of these studies with our readers from time to time. There are some exquisite unpublished water color paintings of Paul, John the Baptist, Christ and Nicodemus, Christ at Emmaus, and others, which, we are told, were in some cases the direct outcome of inspiration received at Northfield Extension meetings conducted by Dr. G. Campbell Morgan in Philadelphia years ago.

CURRENT THOUGHT.

While doctrine has its necessary place, it is not the whole of being a Christian. Forms and ceremonies have their place in religion, but that is not all religion means. All should be followers of the Lord Jesus Christ. **To be a Christian** one must have faith in Christ, knowledge of Christ, fellowship with Christ and obedience to Christ.

—Bishop Manning.

The opening of a "mission" at Cambridge University seems to have been a fervent prayer meeting. **A series of petitions** ran:

"Son of Mary, consecrate our homes!
Son of David, cleanse our politics!
Son of man, rule among the nations!
Son of God, give us life eternal!
Jesus, the carpenter, hallow our daily work!
Jesus, the Christ, deliver the world that waits for thee!
Jesus, the Saviour, save us from ourselves!
Jesus, the life-giver, make us living men!"

It is remarkable that the Jews themselves have not produced a world-famed interpreter of the Bible. Only a Jew can properly understand the Bible; not only his brain, but his whole being, helps him to that end. Jews have done distinguished work in many fields of thought. In the history and literature of the post-Biblical period many great names might be honorably mentioned, but in the case of the Bible there are no outstanding scholars of world renown.—"Jewish Chronicle."

An answer in the "Northwestern Christian Advocate" to the question **"What is Christianity?"** will be appreciated, as far as it goes:

"In the home, it is kindness;
In business, it is honesty;
In society, it is courtesy;
In work, it is fairness;
Toward the unfortunate, it is pity;
Toward the weak, it is help;
Toward the wicked, it is resistance;
Toward the strong, it is trust;
Toward the penitent, it is forgiveness;
Toward the fortunate, it is congratulation;
Toward God, it is reverence and love."

In the presence of **foreign students in its colleges and universities** America is given the unique opportunity of educating the future leaders of the nations of the world. What a great blessing it would be to the nations to which these students will soon return if the latter, while studying in this country, could be brought into contact with the best that is in Christian civilization, and thus learn the reality of Christian idealism,—the principles of unselfish service, brotherliness and affection,—as exemplified in the lives of genuine Christian people.—Dr. Y. Y. Tsu.

"Why go to church and listen to a mediocre sermon?" asked a Yale student

of Prof. William Lyon Phelps after one of his talks on Christianity at the university recently.

"The trouble in this connection," replied Prof. Phelps, "is that persons go to church in the same spirit they attend the movies, wondering whether it is going to be worth while. That's where Roman Catholics have it on us Protestants," he continued, declaring that Protestants don't consider the significance of the services. "No one is so poor he cannot teach you something. The greatest preacher in the world can teach you nothing unless you listen to him."

Sir Christopher Wren, in planning his churches, from the greatest to the least, made allowance always for **the sermon as an essential part of public worship.** Any place of worship was, in his eyes, badly or imperfectly constructed in which the preacher's voice could not travel so as to be distinctly heard. He estimated that a preacher of average voice might be heard fifty feet in front, twenty behind, and thirty on either side, provided he did not drop his voice at the end of the sentence. Wren contended that the French preachers were heard further than the English because they raised their voices at the end of the sentence, just where the words often required particular emphasis to express the meaning. The omission of this was a fault even of capable preachers, was "insufferable," and ought to be corrected at school. —"British Weekly."

The ordinary ministrations of the church seldom get into the public prints. In this realm, too, it is the exceptional, the startling, that is regarded as news. Yet it is plain that if things go on as they are now doing, the time may come when a preacher will be regarded as doing something extraordinary when he discourses of righteousness, temperance and judgment to come. It is easy to imagine the headlines of the future,—"Noted Divine Declares Sinners Must Repent," "Bishop Asserts That Only the Pure in Heart Shall See God." It all depends upon what the public considers startling. After people have been fed long enough on sensational utterances they may come to think of commonplace Christian teaching as a tremendous sensation.—"New York Times."

Says Mrs. Elizabeth Tilton, a Massachusetts lady abundant in service and wise in counsel:

"Public opinion is like a clock: it has to be wound up frequently, or it will stop altogether."

And she justly says that her proverb applies just now above all to the public opinion which condemned the saloon in America and brought about prohibition. The temperance people thought the old clock would go on everlastingly after it had struck the prohibition hour, so they neglected to wind it up. And it has almost run down. Wind the clock again, then, ladies and gentlemen! Talk, circulate literature, speak for sobriety, put up strong fights in politics, shame lawbreaking wherever you see it (no matter in how distinguished society), and the run-down clock will soon be ticking again as lively as ever!—"Continent."

Health is a state of physical, mental and moral equilibrium, a normal functionating of body, mind and soul. It is the state when work is a pleasure, when the world looks good and beautiful, and the battle of life seems worth while. Health is the antithesis of disease, degeneracy and crime.

The laws of health are as inexorable as the law of gravitation, as exacting as eternal justice, as relentless as fate, and their violation is the beginning and cause of all disease, suffering and sin.

Health is the most desirable of earthly blessings. When finally lost it cannot be purchased by uncounted millions, restored by the alienist, nor returned by the pulpit.

Health is that state of happiness, faith and love whose prototype was the first man Adam; whose ideal is the Christ.—Dr. S. J. Crumbine, Kansas State Board of Health.

This age is not an age of theory: it is an age that exalts practice and experience. We may not understand all mystery and all knowledge, but we must have had an experience if we are to be of service. We must have some **convictions about God** and duty, about sin and salvation. The world will not worship and serve a God who is simply under investigation.—Dr. Charles L. Goodell.

It will be noticed that the longer articles in this department this month voice **the demand and opportunity for Christian education** in many lands.

China gives the corrective that one needs after a long period of work in India, says **Rev. E. Stanley Jones** after an evangelistic tour in China. The background of India's thought is pantheistic and spiritual, and not very practical, while the background of China is agnostic and material, and intensely practical. China needs the best of India's contribution, and India needs touch with China to get hers.

Look at our Chinese preacher, with new and wiser eyes, and you will see that his shoes are worn from walking many mountain roads, his shoulders are a bit bent with the burdens of his bandit-troubled flock, and his face is thin with having to share his rice with many hungry folks. But his eyes shine with light! And you decide that these folks across the sea for whom you have been giving your missionary gifts, may have something to give to you in the way of inspiration and example.—"Hinghwa."

The Y. M. C. A. is greatly strengthening its work in Egypt. It has secured a splendid property for its central Association in Cairo, and there are four American secretaries on the field. The work of the Anglo-American branch in Cairo will be continued, but the hope is that the work may be largely extended among Egyptians through branches to be established in other centers. Already a small branch has been established in Assiut. Assiut College has done pioneer Y. M. C. A. work in Egypt through its very active student Association.

The greatest difficulty just now in the **New Hebrides** is not heathenism, but the hopeless condominium government. We have a British resident, Mr. King, one of the very fine type of officials sent from home, wise, just and generous, who does his best to see that the British carry out the laws. And British planters as a whole are worthy of respect. The French have a different idea of justice to natives, and no idea of a duty to them, hence they do not attempt to carry out the laws, and cases of illegal recruitment of women reported have either never been inquired into, or have been deliberately ignored by their resident. They illegally sell intoxicating liquor to natives, and the complaint is that the advent of the French has lowered the moral status of the natives.

As a result of the world war the French have added to their control mandated areas considerably larger than all of France in Europe. The tricolor now flies over more territory in Africa than does that of any other nation, French colonies, protectorates and mandates having an aggregate area which exceeds by nearly 80,000 square miles that of the entire United States, including Alaska and all of our insular possessions.

As a result of the report of a survey on the present state of the churches, and a symposium on the nature of theological education required at the present time, presented at the last annual conference of the South China Mission of the American Baptist Foreign Mission Society, it was revealed that the deep and crying need of the churches is **a better trained ministry.** In almost every case the kind of leadership determined whether or not the individual church had made progress during the past year.

"This call for leadership means that we must have not college men who have been educated far away from the average church member of village or town, but an abundance of academy graduates who have combined in their course academic and theological studies. Such men will then be the intellectual equals of their fellow-townsmen, and will also be prepared to feed the flocks committed to their care unto the building up of the church."

To this end a closer coöperation of the Swatow Academy and the Ashmore Theological Seminary was voted, and the standard government plan of "6-3-3" (six years of the grades, three years in junior Middle School and three years in senior Middle School) was adopted. By the addition of one more year of study, ministerial students in the academy will be given both the academy and seminary diplomas.

A Burman Who Had Been to Calvary.

Then there is the returned soldier. He has stirred up the waters everywhere, and

generally to good effect, though for the time unpleasant things may float upon the surface. He has played no small part in the present political awakening.

A remarkable incident occurred during this last tour, in which a returned soldier was the chief figure.

We had walked out a mile or so from the village which was our temporary headquarters to a neighboring hamlet, taken our stand under the shade of a great tamarind tree, and sung a hymn. The village dogs howled and barked, the women turned from their cooking-pots and the men from their cattle to see this strange sight, and slowly a crowd gathered. It was the best crowd we had had that tour, and they listened well.

When we had finished preaching, a youth from among the crowd stood up, and this is the substance of what he said.

"The word of these teachers is a true word. They have been teaching about Jesus, and I know that what they have said is true. I have been to the country where Jesus lived. With my own eyes I have seen the place where he was killed and the tomb from which he rose. This word is true, and I am considering entering this religion."

In conversation afterwards it was learnt that he had been with the army to Palestine, and had been stationed near Jerusalem. I little thought when I spoke to that village crowd that there was there one who had had such an experience.—Rev. H. Crawford Walters.

Pioneering in Siam.

Recently a party of fourteen native evangelists and helpers went out from the Presbyterian church in Lampang, Siam, to work among the Yao, Miao, Mussu, and Kamoo mountain tribes. Two of the evangelists were young Chinese, one a Christian of but eight months, the other of a little more than a year. They made maps and colored drawings and wrote excellent descriptions of their work and of the people whom they visited. They also brought photographs of the tribes people in their mountain villages.

The following is a characteristic letter received from one of the men who has studied English somewhat:

"In the day of 26 last month I have taken up the mountain of the Yao, and I have to seen his chief man in their house, and asked them if they wanted to listen to some religious teaching. They assented, and taught to know the way of salvation. As they seemed interested and find—they could read, I gave them the portion of Scriptures, and told them to seek faithfully for the way of life.

"We are all very ill at here, and the rain is coming all days. the place for lodge as same the animal house. why is that I have just came back here yesterday, and buy some thing for food. But now we are quite well and happy, & I will leave here to others mountain in 3 days.

"I feel it is very hard for to do, but I believe God will help us. May God bless you and comfort you and your family to be prosperous in your work for the Lord."

The section of the party that went to the Mussu people translated the first five chapters of John, several hymns, and the Lord's Prayer, into the language of that people.—Rev. Loren S. Hanna.

THE LAND OF THE PHARAOHS.

Five thousand miles away from America, Egypt may look small and insignificant, but its significance in relation to the Near East is great.

First, Egypt is a most promising country to make experiments with and in. It is sound economically. I hear you say, "What a mess the whole Near East is in!" Yet that mess has got to be cleaned up somehow, and everyone is asking, "Where can we begin? Where can we get a firm foothold? Where may the process of recovery be initiated?" Turkey is just now touching bottom economically. Her past history has spelled economic stagnation, and her recent experiences of war and counter-war have completed her economic ruin. It is a big asset to enjoy material prosperity. Alongside of Palestine, Syria, Asia Minor, Arabia, Mesopotamia, and Persia to the east, and Tripolitania, Tunisia, Algeria, and Morocco to the west, Egypt is prodigiously well to do, even wealthy. Among Moslem lands she is in a position of affluence such as America occupies among Western lands.

Again, Egypt is in the lead intellectually and educationally in the whole Arabic-speaking world. It is not without significance that 217 printing and publishing houses are to be found in Egypt, and that

Cairo can boast of being the most active journalistic center in the whole Arabic-speaking world. Remember that the Arabic character is used more widely that any other character, even though the Roman character has the largest literary output. From Morocco in the west to Indo-China and Malaysia in the east, and from Petrograd in the north to South Africa in the south, the Arabic-reading world extends. The chief sources of this far-flowing linguistic stream are Egypt. There is great significance in touching the headwaters of Arabic literature.

To give one more reason, Egypt presents the most promising experiment in self-government and self-determination in the Near East. The independence which England has promised to Egypt is gradually being claimed even now, and is being taken over in department after department of the government. However, this political experiment has the richer promise of success because back of it lie forty years of British tutelage in finance, justice, irrigation, public works, and all forms of governmental administration. What other country in the Near East can claim so hopeful an outlook and so adequate a training for its national career? Surely not Turkey, or even the French colonies.

In the matter of public security under Egyptian control the one strong ground of confidence seems to be that Egypt is so much along the highway of world trade and travel that it is inconceivable that disturbances would be tolerated for any considerable period or to any considerable extent.

It is amazing to discover the devious ways by which Christian truth is penetrating into the Moslem world. Not long ago I had a most interesting conversation with a Mohammedan gentleman. This man's position is one of extremely high rank in Moslem circles, for he formerly had charge of the great annual pilgrimages which conveyed the Sacred Carpet to Mecca. I was interested and surprised to have him tell me that he had read the Christian Scriptures, and had a copy at home. He asked many discerning questions as to Christ's teaching on one point or another. One felt, however, that he needed guidance, for his deductions were often wrong. For example, he seemed greatly astonished to have me explain to him that the great significance of Christ to us was not that he had given us a large body of rules covering every imaginable situation in life, but that he had brought into the world great living principles whose application and influence were inexhaustible as the history of the world unfolds itself.

As one looks out upon the great solid mass of Islam here in Egypt, and stretching away beyond Egypt to the farther frontiers of Asia and Africa, and as one realizes how uninfluenced this mass is by past approaches, one is driven to think of the future conquests of Christianity in terms of new methods more penetrating and influential than any discovered hitherto. In these new ways education must have its part. But the perfection of new methods requires time. Unless you are patient, either you will be hurrying into some superficial work, or you will be disappointed by the slowness of the processes here.—From a letter.

A CHRISTIAN COLLEGE FOR PERSIA.

It was in 1906 that progressive Persians demanded and obtained from the shah a democratic constitution. Ever since then, in spite of political ups and downs, the country has been moving forward. Education is recognized as a key to progress. Last September a group of Americans sailed for Persia, recommended by our government as advisers to the government of Persia, at their request.

Teheran, the capital, is in northern Persia, in which the Presbyterian Board of Foreign Missions has been working since 1872. The following year a school for boys was opened. By successive stages this has grown until it has reached high school grade with an enrolment of 550 annually, fully self-supporting out of the fees charged. Now an effort is on foot to realize the vision of a high-grade Christian college, the first college of any kind in the land.

A remarkable thing about the present school, and especially the boarding department, is the class of students enrolled. While pupils of every grade of society, and of every race and creed, are accepted

One of five groups of boys drilling simultaneously at the Teheran mission school.

without discrimination, an unusually large number are children of the nobility and the other most influential families of the country. More than one-fifth of the pupils are sons of government officials. Last year at one time among the sixty-odd boys living in one dormitory there were two brothers of the prime minister, the son of his immediate predecessor, six grandsons of the three most prominent prime ministers who have governed Persia in the past fifty years, and who together ruled the country about thirty years. It is as if some school in America should number among the students two brothers of President Harding, a son of Wilson, two grandsons of Taft, three grandsons of Roosevelt and a grandson of Cleveland, and the sons of governors too numerous to mention.

In addition to these there are studying in the schools the sons of other cabinet ministers, of royal princes,—first and second cousins of the shah,—of governors of provinces, of other high officials and influential men,—boys, who, whether educated or not, will in future years be among the rulers of Persia. Seldom, if ever, has any school had such an opportunity to mould the new life of an awakening nation.

The spirit of the school is most democratic. The sons of princes, aristocrats and the wealthy mingle on terms of perfect equality with the children of the poor, share the same seats, attend the same classes, rub shoulders on the football field, and all learn to be friends. In the boarding department each boy makes his own bed and takes his turn waiting on the table. All are being taught the dignity of labor.

A campus of 60 acres, ideally located and otherwise adapted for a college, has been secured. The board has authorized a building program of a dozen units, which will be progressively realized as funds are available. The present equipment, worth approximately $50,000, will then be devoted to the demand for ever enlarging quarters for the day school for younger boys.

EDUCATION AND CIVILIZATION IN WEST AFRICA.

Oh, how anxious these young folks are to learn! When you ask a boy what would make his heart glad, he will say in a minute, "Give me a Reader!" They love it better than candy or baseball.

The fishermen's boys can come only once in a week; sometimes, only once in two weeks, as their fathers compel them to go fishing in their canoes upon the big Atlantic Ocean; all day fishing, without food until they reach home at night. Some return at sunset without a single fish; that means a poor supper for a hungry, growing boy. But that one day a week school for them is a real luxury, and they revel in it. And to have a real kick with their bare feet at an American football! How their blood tingles with joyful pleasure, brought to their country by a white man! The American football is the only sport here for boys, and they love it,—and beat the wind out of it quicker than boys at home, with their

big, black feet. I am always pumping new air into their balls.

These boys have fine voices for singing, and they attend our Sunday school and church services. All the real hope for lifting this country to better things is tied up in these boys. Oh, how my heart bleeds for these little ones for whom our dear Lord died! There is at this time a marvelous thirst for learning here. We need better buildings and larger ones to teach in. We are looking for 150 students next year.

These boys come to us naked as Dame Nature desires all children born in these hot countries should be. At birth she gives them a real everlasting suit of magnificent broadcloth that is warranted not to change color nor fade; that will stand the test of heat and rain; requiring neither buttons nor patches, and guaranteed to stand the struggle of boy life and the rough usages a strong, robust child is likely to put his clothing through. But the gospel, hand in hand with civilization, is not satisfied with Dame Nature's method of clothing, and introduces to these black diamonds of creation the manufactured articles of clothing made in Manchester and in the U. S. A. In two or three months the transformation will take place in the school. The skin goods will give way to a clean white shirt on a clean black body, and in the case of the girls, with the hair dressed in proper Parisian-African styles. These changes in these fine lads are amazing to us at first. The gospel of Jesus Christ is a wonderful civilizer, and a tremendous power to lift up and bring about a betterment in a backward race, proving that it has the power to make all things new, even in this dark land. The pure simple story of the cross will lift any race of people—and does it daily,—in all lands.

It is marvelous the rapidity with which these children learn to read and write in a foreign language. Grown men will sit in infant classes to be taught.

They care nothing about the surroundings so long as they can get instruction and enlightenment of mind. But we are so crowded for room: 85 children crowded into a space of 592 square feet, in a tin building, for 4 or 5 hours daily, in this hot climate! How is this, Christian friend? We cannot do our best work under these conditions. Your prayers and dollars have turned the spiritual forces loose in Africa that have created this thirst for learning and for the gospel, and these lads, properly trained, will be a powerful factor in the redemption of this romantic country of Africa.

All our help in the school comes from students from this school, raised up, trained here. The 9 Kru teachers who are teaching are the product of your money invested in this school; the 7 Kru preachers at our out-stations are the same. Give us more room! A new school house: $2000 would provide this building. If God lays it on your heart to help, send your gift to Dr. George M. Fowles, Treasurer, 150 Fifth Avenue, New York City, designating this purpose.

Sunday, November 26, was a busy day. Sunrise prayer meeting, with about 150 present. Four baptisms. Four marriages, the brides with large families, for they have lived with their respective husbands for many years, but now, having come under the influence of our Methodist Church, desire the civilized end of the gospel. Then one burial,—and we had to make the coffin out of a potato box that same morning. In the afternoon we dedicated two new Christian houses just built. Held Sunday school on the beach. Talked several native palavers,—and called it a day's work!—Rev. Walter B. Williams, Nana Kru M. E. Mission, Liberia.

DAILY VACATION BIBLE SCHOOLS IN CHINA.

The project of carrying on D. V. B. schools for the children of Ichowfu, Shantung, China, had never been tested in the Ichowfu station. When first mentioned, some thought it would be a total impossibility to try to get the children to go to school during the hot summer weeks and the rainy season, when the unpaved streets become seas of mud, and the excessive rainfall and great heat make the humidity very trying.

Soon a committee was organized, and plans were formed for the summer work. A number of weeks before the schools opened a teachers' training class was held

to instruct them in the latest methods and supervision of schools. Letters were sent out to all the country schools, urging them to prepare for D. V. B. schools, and to await material, literature and teachers if necessary.

The schools opened July 1, and many of them continued for eight long, hot summer weeks. Six schools were conducted in the city and nine in the country, with a total attendance of 412 pupils. Some schools had an average attendance of 40. The International D. V. B. S. schedule was closely adhered to. Often the children were found in line long before the time to assemble. One school reported an enrolment of 45 with an average attendance of 42. There were from two to four teachers in each school. They gave freely of their time and energy without any remuneration. They were certainly worthy of a reward!

The school hours were from 8 to 11 a.m. and from 2 to 4 p.m. when the children were taught how to play, drill and sing. Large cardboard boxes filled with D. V. B. S. material were sent by our American friends, and these were distributed among all the city and country schools. The registration, attendance and weekly report blanks were all printed and sent to the schools in time for opening. Each school received a manual, hymnbook, Bible stories and memory verses book. We tried to have each school conducted according to standard methods, and by the most competent and conscientious leaders. More can be accomplished in these few weeks in religious and Bible instruction than in a whole year of ordinary Sunday school instruction.

Many delightful and valuable features are usually incorporated, and as a general rule there is much profit and real enjoyment for all the children who attend. It protects them against the long vacation. Fathers and mothers are not annoyed by the children during the heat of the summer. For many there is no cooler, pleasanter, more comfortable and more attractive place than the school room or church.

The city schools closed with an entertainment and exhibition of the handwork in the church. The city magistrate, postmaster, and other dignitaries were present. The students sang, recited, and the valedictory address was delivered by a seven-year-old girl. All were greatly pleased, and the magistrate and postmaster commended the pupils for their high degree of efficiency, and that so much could be accomplished in so short a time by them. Prizes were offered for perfect attendance, for the neatest work in sewing, drawing and handwork. Many of the children committed to memory and recited perfectly the entire Sermon on the Mount, Ten Commandments, and Beatitudes. Ten large pasteboard boxes full of handwork made by the children were sent to various churches in America.

Plans are underway to conduct 40 schools this summer. We are counting on our American friends to send us material. We feel deeply grateful to our American friends who helped us so generously last year.

Pray for the children of China! Robert E. Speer has said, "Whoever invests in the preparation of a child for a useful life makes the future debtor to the past, and lives beyond his death."—O. Braskamp.

IF YOU LIVED IN AREQUIPA, PERU.

James W. Elliot.

This is a message to Christian parents who live in lands of real religious liberty.

In your country your neighbors are not all Christians, but they at least respect you for your good lives. If you lived in Arequipa you would be looked upon with scorn and disdain, a heretic, an agent of the devil himself.

The fact that salvation has made you a better citizen and workman opens opportunities for you which others do not have. Here you would be shunned and driven out of society. If you are a business man you would lose most of your customers. Many house-owners would not rent to you even one little back room to shelter you and your children from the weather, because you are a Protestant.

There you send your little folks to schools where they may receive a common education without being driven away from the teachings of their Christian home and Sunday school and forced into the beliefs and practices of another religion. In the Arequipa schools the exact opposite would

be true, and if your children resisted the power of Rome they would be persecuted unmercifully.

Let me give a concrete case.

There attend our services a man and his boy, Sebastian. They are not members of the church, and are not really very regular in attendance either, but they are among those who protest against the Romish church, and are in sympathy with us.

Sebastian attends one of the schools of the city, where he proves himself a good student, a little above the average, I am told. During the recent final examinations another boy in the school treated Sebastian generously—as it appeared then,—to some extra lunch, a piece of bread and butter. Very soon, however, Sebastian was taken violently sick, and nearly died. Speedy medical aid saved him. The doctor treated him for strychnine poisoning, and found an immediate response. Then the boy's vomit was given a careful analysis by competent chemists, and declared to contain strychnine.

Naturally the father sought a legal investigation of the affair. Then when the boy became well enough to return to his examinations,—for they last a month,—the priests who controlled that particular school refused him admission, giving as the reason that the father had asked a legal investigation of the poisoning of his boy. Now, if your boy had been poisoned in your school, would the church authorities demand the expulsion of the boy simply because you asked for justice? Would they not rather be the first to protest and seek to bring the guilty ones to their deserved punishment? But this is not a land of justice, especially for Protestants, and any crime against them can be shielded in the church. Hence we do not know exactly who was at the back of this crime against Sebastian. But even if we grant that Sebastian by mere chance got the only piece of poisoned lunch which his friend had, instead of the owner of the lunch himself, why did the priests turn the boy out because the father objected to strychnine diet along with his reading and arithmetic? I must confess that we are in the dark.

Now, Christian father, if you lived in Arequipa, and Sebastian were your boy, what would you do? I can tell you exactly what you would do, for it would be just what Sebastian's father is now doing. You would beg the Christian people of England and North America to establish in Arequipa a mission school where your boys and girls could receive a common education without imminent peril to both soul and body. Then will you not do unto others as you would be done by?—"The Neglected Continent."

THE COMING OF THE HOLY GHOST.

Pastor D. M. Panton.

It is a stupendous conception that iniquity has grown so awful and so critical in the last two thousand years that a person of the Godhead has had to be locally on the earth in order to hold the world for God. When our Lord left the earth the Holy Ghost came; and when the Holy Ghost leaves with the rapt the Lord will return. We live in an age in which the Spirit is upon the earth. The first of the Jewish prophets—Joel—is the prophet of the advent of the Holy Ghost; the last of the Jewish prophets—John the Baptist—proclaimed his imminent arrival in the baptism with the Holy Ghost and fire.

Our Lord had already given the promise which is the background of the Spirit's advent. Jesus had said, "Ye shall receive POWER, when the Holy Ghost is come upon you" (Acts 1. 8). Here lies the enormous purpose for which the Holy Ghost has come. He is a dynamo of inexhaustible power. A whole world was to be evangelized. An entire church, a living temple, was to be quarried out of the mines of all tribes and nations and people and tongues. All hell was to be blocked for at least two thousand years. Nothing short of the descent of a person of the Godhead could accomplish purposes so vast!

Disciples were not to be passive recipients of salvation, but radiant emissaries of light; not static believers, but dynamic apostles. Therefore the church, confederate of one aim and devotion in the Upper Room, must be charged once for all by a resident power which is never to leave it. And the source of the power is not earth

at all. "Tarry ye in the city until ye be clothed with power FROM ON HIGH" (Luke 24. 49). Descending from God; not generated, but received; not an enlargement of natural capacities, but a clothing with energy from without: the power is a person. How vast the spiritual power that arrived is seen in this: before Pentecost, not one apostle faithful; after Pentecost, not one (according to tradition) unmartyred.

So the moment of this advent, fraught with enormous consequences to the world, arrives. "Suddenly"—for the advent of the Spirit and the second advent of our Lord are alike in this, that both are secret; expected, but with day and hour utterly unknown. "There came from heaven"—in a down-rush of invisible tumult. "A sound as of the rushing of a mighty wind"—a portent of the speed of the gospel; for within fifty years it had been preached in the whole world, and three hundred years after there were eight million Christians on earth. "And it filled all the house where they were sitting," in a hurricane that was heard throughout Jerusalem.

The Holy Ghost had descended into the church never to be dislodged. Incomparably the greatest force in the world today resides in the church. Pentecost forged together the weakest institution on earth with the embodied power of heaven, thus making it the fulcrum on which God rests his lever to move the world. The church had become the earthly home of the Holy Ghost.

And the comparison to wind—"as of a wind,"—is tenderly wonderful. Wind is something that is never still. Where he dwells, he works. He is a wind in his secret, invisible motions,—so invisible that the world believes him not, for it cannot see him (John 14. 17), while the church feels the full impact of his power. He is as wind blowing into the soul with all the indescribable freshness of God, pure and fresh as the breezes off a glacier, or in mid-Atlantic. He is as wind in his sudden gusts,—sudden conversions, and sudden revivals, for no community, no soul, is free from the surprises of the Spirit. He is as the wind, for he is the oxygen of man, the ozone of the soul. The sovereignties of the Holy Ghost are the hurricanes no man can handle: God is in his temple.

Now the whole course and purpose of our dispensation stood revealed by that which was suddenly visible in the Upper Room.

"And there appeared unto them tongues parting asunder, like as of fire; and it sat upon"—in permanent abode, the irrevocable gifts of God,—"each one of them"—irrespective of office or calling, of age or sex; "and they were all filled with the Holy Spirit,"—an action of the Spirit, therefore, wholly sundered from, and subsequent to, conversion; "and began to speak with other tongues, as the Spirit gave them utterance." That is, the moment the Spirit alighted on earth he created the word of God. At the advent of Christ the sign was a star, for he is the light of the world: at the advent of the Spirit the sign was a tongue, for he is the utterer of a gospel for all nations and tribes and peoples and tongues. As an old Puritan says, "The Holy Spirit always rides in the chariot of his word." And where the Spirit is in power, there he is a flame of fire, through speech, to ignite all nations.

The charging of a person with the electric fluid is an earthly but not unilluminating illustration. The man is first isolated from the earth by glass, because glass is a non-conductor. He is then invisibly charged. No fire is seen, no fire is heard, but if any one approaches him, and puts his hand close to him, sparks of fire shoot out towards him: he is filled with fire. So the power promised was not the temporal power of the papacy, but the saving and enlightening power of divine speech.

What a marvelous scene in the streets of Jerusalem! One man speaking in Hebrew, another inquiring in Aramaic, a third disputing in Greek, a fourth wondering in Arabic, a fifth mocking in Latin; and every one of them answered by the Holy Ghost's own utterance through human lips! "Devout men FROM EVERY NATION UNDER HEAVEN" cried, "We do hear them speaking in our own dialects the wonderful works of God!"

The blazing tongue—melting, burning; cloven, as expressing the twofoldness of God's truth for ever; charged with a message for all nations, and never silent on "the wonderful works of God,"—this is the God-created instrument spanning from advent to advent! Not sword, or prison,

or bomb, or scepter, or pontifical miter, is to bring men to Christ, but the tongue. A judgment-wrath created Babel; now grace seizes and speaks through Babel, preparatory to the thousand-tongued hallelujah of a whole world to God. For the Spirit is with us, not as wind only, but as fire. Not as consuming fire, for the tongues of flame glowed, without burning; but as the Spirit of light and warmth and life; the Spirit of flame in the rapid contagion of revival; the Spirit that melts, and purges, and kindles, and glows.

And his coming instantly created the church. Nothing divided,—the baptized and the unbaptized, the Calvinist and the Arminian, the Jew and the Gentile, the European and the Negro,—where the Spirit is, there is the church; nothing distinguished,—the Spirit sat on each, and he sat on all, filling the unity of the one body; nothing disturbed,—for one Spirit gave one utterance, many mouths but a single creed, —happy harbinger of the day when a great multitude out of all nations and tribes and peoples and tongues hymn a single consentient creed,—"Salvation unto our God which sitteth on the throne, and unto the Lamb" (Revelation 7. 10)!

—"Living Waters."

THE WORK OF THE HOLY SPIRIT.*

Rev. G. Campbell Morgan, D. D.

And when he is come, he will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father; of judgment, because the prince of this world hath been judged. John 16. 8-11.

I want to speak entirely in the realm of personality this evening, for probably all life resolves itself at last into the problem of personality. Whether we discuss life on the level of the social, or the economic, or the political, at last every question resolves itself into the question of personality. Whether it be home life, or communion in life among friends, life in any way depends upon what the individuals are that make up the home, that constitute the community, that make the nation.

I read those words from John (John 16. 1-14) because in the course of them we have some things that our Lord said, with which we are very familiar as to the sound of them, and perhaps also as to the general meaning of them, which I cannot help feeling we shall do well to consider individually, each one for himself and herself, for a little. I am referring to the words in which our Lord told that little group of troubled and tempest-tossed men in the upper room, in the midst of those intimate conversations under the very shadow of the cross, just before he left them, of the coming of the Holy Spirit, and of what the coming of the Holy Spirit would mean, not to them but to the world at large.

In the discourses which we call the paschal discourses, contained in our New Testament in chapters 13 and 14 and 15 and 16 of the Gospel of John, all leading to and culminating in the great intercessory prayer in the 17th chapter, our Lord was talking to the disciples in view of the fact that he was to leave them as to bodily presence. They were troubled, just as you would have been, just as I would have been had I been there. For perhaps three years and a half he had been where they could touch him, look at him,—to use John's words, see, behold, handle him; and he was going away, going away tragically, as he himself was telling them, going away along a pathway all of sorrow and of darkness and of apparent disaster. They were troubled, and he was talking to them about his going, and he told them that when he went he would come again. I am not now referring to what he said on other occasions about his second advent, but he said he would come again at once, and he would come again by the coming of the Spirit.

He declared, "It is expedient for you,"—may I change that word for a moment?

* Northfield Young Women's Conference.

It is a most excellent word, but let me change it for simplicity. He said, "It is BETTER for you that I go away, for if I go not away the Comforter will not come, but if I go, I will send him." He was telling these men that by the coming of the Comforter he himself would come into a new spiritual nearness to them, and a consciousness that they had never known while he was with them in the days of his flesh. And it was in the midst of those discourses that he uttered the words about what the coming of the Spirit would mean to the world at large, not merely to them: "And when he is come, he will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and you behold me no more; of judgment, because the prince of this world hath been judged."

I want to inquire what those words of Jesus meant. They are central to Christianity.

Three words stand out. He repeated them twice over, the three great words, sin righteousness, judgment.

Just in a whispered aside let me say to my younger friends, do not misquote that passage! You will hear it quoted, "He will convict the world in respect of sin, and of righteousness, and of judgment to come." Jesus did not say that. It is not "judgment to come"; it is judgment now.

But take the words sin, righteousness, judgment. The first thing I want to say is this: those words cover the whole ground of spiritual consciousness. Whenever you or I come to the consciousness of the spiritual fact of our being, those words describe that consciousness. I am not talking theology. If you like, for a moment I am not talking Christianity. You can put Christianity out of account, you can shut Jesus Christ out, and this thing still is true. Directly a person is conscious, under whatever circumstances, of the spirituality of his or her nature, those words describe that consciousness, constitute a sort of analysis of it,—sin, righteousness, judgment.

Now you have a perfect right to be saying to me, as many of you are saying, "What do you mean by coming to a consciousness of the spirituality of our nature?" Let me travel back a good many years and give you a reminiscence from my own boyhood days.

I remember when I was about ten years of age going one day into my father's study, and my boy's eyes glanced along the book shelves. Very little interested me there. But suddenly my eyes rested upon a book that I had never noticed before. It had been there, I am quite sure, but I had never noticed it. The title of it arrested me: "Dr. Dodd's Lectures to Children." It is an old book; it is out of date.

I took it down, and I began to read at the beginning; that is, I read the preface. I shall always thank God that my father taught me to do what, of course, you always do, read the preface before you read the book. I read the preface, and in the course of that preface I read this:

"We should never teach our children that they have souls."

I can feel now the horror that took possession of me that I had found on my father's shelves a book in which a man said you should not teach a child that it had a soul.

I waited patiently until my father came in, and I really think I had an idea I had caught him in some heresy.

I said to my father, "Look at this! Look at what this man says!"

I waited while he looked, and I can see him now looking at it and reading where I pointed, "We should never teach our children that they have souls." And I can see the smile coming over his face, and he looked down at me, and he said;

"Ah, but you stopped too soon!"

That is what we often do, you know, when we are heresy-hunting: we do not get all the context. He took me, and sat down with me, and he read on. Dr. Dodd said;

"We should never teach our children that they have souls. We should teach them that they have bodies. If you teach a child that it has a soul, you lay the emphasis of personality upon the body, and it thinks of the soul as something it possesses. If you teach a child that it has a body, you put the emphasis of personality upon the soul, and it knows that the body is the thing that it possesses, and that it is the soul."

Dr. Dodd was quite right.

We are spiritual in nature. I am not

the body that you see. I am very content that my soul has a tent, a tabernacle, in which I sojourn for a little while; but I am other than it. There will come a day when I shall have done with it.

Jesus once said to his disciples, "I say unto you, my friends, fear not them that kill the body, and AFTER THAT have no more that they can do!" Sit down and see what that means about your personality.

"These men are persecuting me, these men have done me harm, and I am afraid they are going to kill me!"

What do you mean?

"Well, they are going to take my life away!"

What do you mean?

"Well, I shall lie there as a corpse!"

Christ said, "That is a mere incident. Do not be afraid of men who do that! All that men do when they kill your body is to make themselves unable to do you any more harm. Fear not them that kill the body, and after that,"—do you not see? The passing of essential personality away from the body; and you can hear the laughter of the emancipated soul at the impotence of the man that has killed the body!

Is that your outlook upon life? Is that how you are thinking about personality? That is Christ's outlook. Personality is spiritual; and to every man and woman, quite apart, as I believe, from the Christian evangel, sooner or later, at one time or another, constantly, repeatedly, there comes the consciousness of the spirituality of personality.

It is wonderful how it comes. It comes to us sometimes by the very ministry of nature. Don't you remember that morning when you were up early enough to see the sun rise among the mountains, and you got away from every other personality? You remember when on the mountain side you looked out at the arching sky and saw the first gleam of the coming day, and felt the rush of the wind before the dawn, and then saw the rising of the sun; and there came to you the mystic sense that you were other than the body in which you stood and watched; that the you of you was looking out through the windows of your eyes, and that you were more than your body? You came then to a consciousness of the spirituality of your nature.

Sometimes it comes to us amid the crash of catastrophe. That is why men sometimes pray in a thunder storm and pray at no other time. I say, ever and anon, over and over again, sometimes by the ministry of the beauty of the earth and the glory of the sky, sometimes by the crack of doom and the crash of catastrophe, most often in the hour when we are seeking after God, it comes, the consciousness of the spirituality of personality.

I am sure I will carry you with me when I say it is that consciousness that has brought you to this conference. You believe in the spirituality of your nature. You may not understand it, you may not have defined its relationship, you may have all sorts of intellectual perplexities about the problems of faith. Perplexities are glorious things if we dare to face them. But the simple fact of the consciousness of the spirituality of personality lies behind the assembly at this conference today.

Now, when we allow that spiritual fact to remain with us, the three words of Jesus cover the ground,—sin, righteousness, judgment.

Sin.

"What do you mean by a consciousness of sin?"

Well, what is sin? What do we mean by sin? Of course I must answer you from the New Testament: that is the only message I have for you.

What is sin in the New Testament? There is one word that runs through the Greek New Testament, and it is most often translated "sin." It is a common word, "hamartia." What did the Greeks mean? It simply means a missing of the mark. In Greek literature that word is used in many ways. Let me give you an illustration or two.

The first and simplest use is this: An archer is seen with his bow in his hand, the arrow is upon the string, and he is bending his bow with his eye fixed upon a target. The string is released, the arrow flies, it does not hit the target, and the spectators say, "Hamartia!" It has missed the mark.

The Greeks used the word also in this way: they spoke of a man of genius who prostituted his genius to base uses as guilty

of hamartia, missing the mark. We quite agree with them.

They used it also in the realm of logic. They said that if a man's premises were false or his deductions were false, he was guilty of hamartia, he was missing the mark. You have listened to a preacher sometimes, and when you went out you said, "Well, he missed the mark!" That is hamartia, missing the mark.

Now, when you get to the New Testament you will find that word, but it is never used of the arrow that fails to hit the target, it is never used of the genius that is prostituted to base uses, it is never used of the false method of logic. It is always used in the moral realm,—failure to be that which one is intended to be, failure to arrive, failure to realize. The moment men come to the consciousness of the fact of their spiritual nature and begin to think in that realm, they know they have missed the mark.

You will hear Christian people put it like this: "Oh, yes, I am a Christian, but I do not profess to be a saint!"

What does that mean? They are confessing failure, sin, missing of the mark in the moral realm. "I have not always been true. I have not always been clean in my thinking. I have not always taken the high when the choice was in front of me between the high and the low. Yes, I know I have missed the mark." We all know it; we all face it. I do not care what school of theology you were brought up in, or what absence of theological teaching characterized your youth or your childhood, I am talking of a common human experience,—sin. I am not that which is the highest. I have not realized perfect ideals of life. There is in your heart the communion of consent with mine, "Yes, that is so"; we have missed the mark.

Righteousness.

Now, do you not see that immediately involved in that confession is the second fact, "righteousness"? How is righteousness involved? The moment I admit that I have missed the mark I agree to an ideal which is the ideal of right as against wrong, of truth as against falsehood, of beauty as against deformity, of purity as against impurity. You can close your Bible and you need not listen to Jesus Christ to consent to righteousness as an ideal. The whole world consents to it. The most corrupt man in business consents to the beauty of holiness if he wants to appoint a cashier. The moment we talk of missing the mark we admit the fact of righteousness.

Judgment.

What about "judgment"? What is judgment? Punishment? Not necessarily. It may be, but judgment is a verdict found and a sentence passed, a principle that discriminates between the right and the wrong, righteousness and sin; and everyone knows that that principle is at work in the world, at work in the human consciousness, at work everywhere. The human spirit knows the fact of righteousness as the ideal of beauty, and is conscious of sin as the experience of life, the failure to realize the highest, and knows perfectly well that there is that principle which discriminates and finds its verdict and passes its sentence, the sentence of life and beauty upon holiness, and the sentence of death and ugliness upon that which is other than holy.

Now, I have said two or three times, all that is true apart from Christ.

You say: "Then why did you open John's Gospel in order to see what Jesus has to say about these things?"

Now notice carefully. He said that when the Spirit is come he will convict the world,—not "of" as our old version had it, but "in respect of," or "about." "He will convict the world in respect of sin, of righteousness, and of judgment." Let me put that in another way, reverently. Jesus said that the Spirit, when he comes to make the Christ real to the human soul, will talk to the human soul about these things. That means, in other words, that Christianity has something to say to the awakened spiritual consciousness about these things. Christ has something to say to me about sin, Christ has something to say to me about righteousness, Christ has something to say to me about judgment; and Christ tells us exactly what it is, here: "Of sin, because they believe not on me; of righteousness, because I go to the Father; of judgment, because the prince of this world hath been judged."

Unbelief.

Jesus says that he came into the world

to give a new meaning to sin, a new sentence of sin, "because they believe not on me."

Let me go back a moment to that definition which in some ways cannot be exhaustive, but is quite adequate for our purpose. Sin is failure, sin is missing of the mark. Christ says that since he came into the world sin has one meaning, and one only. "Sin, because they believe not on me."

Somebody is saying: "Yes, but is that fair? I cannot help what I believe. If I do not believe on Christ, is that sin?"

Oh, friend, I hope you are asking that question! It is such a fair question, such an honest question! I have had it put to me hundreds of times.

Let us ask another question: What is it to believe in Jesus? Does belief in Jesus mean that I believe that he lived, that he died, that he rose, that he ascended, that he intercedes, and perhaps that he is coming again? No. You can believe all that, and yet be committing the sin of unbelief. What is real faith in Christ, the faith in Christ that saves, that brings you into the Christian experience? It is volitional surrender to intellectual conviction. I believe that he died for me: that does not save me,—I can believe that and perish. But when I say, "Yes, I believe he died for me, and now I yield myself to him as my Saviour and trust him," it is that act of surrender that counts.

You have read that wonderful chapter in Professor James' book, "The Will to Believe," of creed rendered dynamic by volitional surrender to truth. That is the faith that saves. That is the faith that brings me into living relationship with my Lord.

In my country, every now and then we get a winter when it is possible to skate. It does not last long, but they are great days for the boys and girls when the ice bears.

Two boys came down to the side of a brook in a meadow in England, and it was covered with ice. They stood together. They were named respectively Charlie and Fred.

Charlie said: "Fred, I believe that ice will bear."

Fred said: "No, you don't!"

"I tell you I do."

"No, you don't!"

"Fred, I tell you I believe it will bear."

"You are a liar!"

"Don't you call me that again!"

"I will!"

"I think it will bear."

"You don't!"

"Why," said Charlie, "what do you mean?"

"If you believe it will bear, go on it," said Fred.

"No," Charlie said, "I am not going on it!"

Do you get me? You can stand by the side, believing things will bear, all your life. That does no good. Get on to the truth; then you have the living faith! Belief in Christ is complete surrender to the truth to which you intellectually consent.

What is sin? Sin is to refuse to yield volitionally to the thing that you accept intellectually. And within the grip of that sin in the presence of Christ all other sins are held. What does that mean? It means that if I will yield myself completely to that Christ whom intellectually I believe is the Lord, the Saviour, then he can deliver me from every form of failure. Oh, perhaps not on a sudden, in a moment, but progressively! There is no evil thing that masters you, in thought or word or deed, no failure in the realm of your spiritual personality, that he is not able to give you absolute victory over it. Very well, then: if I continue in sin it is because I am committing the sin of refusing to surrender myself to Christ. And because he came into the world and did infinitely more than give us an example,—he did that,—but because in a mystery, by the way of the cross, he came into the world to provide for me a new spiritual, moral dynamic in the power of which I can master sin, and not be mastered by it,—if I refuse that, it is the sin of sins, "Because they believe not on me."

Let me suppose a case. Suppose I were dying of some fatal malady, and there came my way a physician who had discovered an absolute and a certain cure for that malady. He puts that cure at my disposal. I decline it; I will not have it. What then? I die. Tell me, do I die of my malady or do I die of refusing the remedy? You say, "You die of your malady." Do I? There is the remedy. If I take the remedy, my malady ends, and I live. But I won't have

the remedy. I die because I refuse the remedy. So our Lord Christ came and brought to human souls a remedy for sin, cleansing from its pollution, mastery over its power, and we will not have it. That is SIN, holding in its grasp every other form of sin.

Now pass to the next, "Of righteousness, because I go to the Father."

Again you have a great statement. Righteousness we have consented to as an ideal, we are conscious of it, we know it even apart from Christianity. But he came into the world what for? To interpret righteousness to us, first of all, in personality. If I want to know what holiness is, what righteousness is, if I want to understand what real purity and beauty of character are, I am to look at him.

But that is not all. He will "convict the world in respect of righteousness, because I go to the Father"; which means, not only did he come and in the mystery of his cross provide for me a power that delivers me from sin, but by his resurrection he has placed at my disposal through the Spirit, the power that works out into beauty of character.

What about the last word, "of judgment"?

"The prince of this world hath been judged." The proclamation that Jesus Christ came to make to us is that the head and front of all evil is mastered, and that the soul who yields himself or herself to the Christ enters into the kingdom of that Christ, and escapes from the thralldom and mastery of the prince of evil. It is the prince of this world that is judged, that is condemned; and the soul who comes to Christ trusting him as Saviour from sin, yielding to him as the Lord of righteousness, and receiving power to be righteous, the discrimination, the judgment, the principle that finds the verdict and passes the sentence pronounces that soul acquitted from every charge of sin and presently accepted of God in the perfection of our Lord's character.

Now then, the whole process lies before you and before me. I am being saved. I am in the process of salvation. There are tenses in salvation in the New Testament. There is the past tense, in which a person can say, "I was saved in the moment when I yielded to my Lord Christ as Saviour and king." There is a present, progressive tense. I am being saved. There is also a future tense. Paul said, "Now is my salvation nearer than when I believed." But everything is in Christ; everything lies for me in relationship to him. The main factors of the consciousness of a spiritual personality have nothing to do with possessions that are material, nothing to do finally with mental acquisitions: they have to do with the missing of a mark spiritually, the acceptance of the idea of righteousness as an ideal, and the finding of a verdict of a principle. Christ comes and talks to us of these things, and puts himself in relation to them all, and asks us to come into relationship with him that we may find our way into right relationship with these things.

Don't you see that this is a great gospel, good news? It is not merely a gospel that says that the derelict can be remade. Thank God, it does say that! All over this country and all over the world men and women who were ruined derelicts are remade by Christ, and lifted up, and passed back into the stream of life on this earth, to say nothing of the life to come, pure and beautiful. But it isn't merely that. It is also the good news that we never need sink personally to that level of dereliction. He can keep us, he can preserve us, he can deliver us from the ultimate of sin and the uttermost in the lack of righteousness and the finality of the sentence that is against sin.

Let us give ourselves to him, then! I ask for no outward sign of confession, but I would like to lay upon you that you find your way, sometime during these days, into a yet more secluded quietness than this assembly can afford. Not in the rush of some emotion now, but presently in some quiet place, take your life, and take it alone into the presence of this great Christ of ours! Think in the realm of personality, of the spirituality of your being! Sin, righteousness, judgment, they are all there. Let the Christ talk to you, and do not merely consent intellectually, but yield volitionally, definitely, positively, handing over your life, with all its fair and radiant possibilities and with all your sense of failure, to him, and he will perfect that which concerneth you!

THE NECESSITY OF CHRIST—III.*

Rev. John McDowell, D. D.

In the October number of the RECORD I affirmed that Christ is a necessity to Christianity, and in the January number, that Christ is a necessity in three respects: first, for Christian life; second, for Christian truth; third, for Christian growth. I come now to affirm

Fourth: Christ is a necessity for Christian service.

(1) Christianity is service as well as life, truth and growth. No one who knows and believes the New Testament can doubt the central place which service holds in the Christianity of Christ.

Christ defined the purpose of his life in terms of service. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matthew 20. 28.

The keynote of his life was service. As a boy of twelve he said, "I must be about my Father's business," Luke 2. 49. His first sermon was in terms of service. "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," Luke 4. 17, 18. He was continually reminding his disciples that his life was dedicated to service. "I must work the works of him that sent me," John 9. 4; "My Father worketh hitherto, and I work," John 5. 17; "I have finished the work which thou gavest me to do," John 17. 4.

Peter sums up his life in terms of service. He "went about doing good," Acts 10. 38. He gave service as the proof of his Messiahship. "And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come, or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me!" Luke 7. 19-23.

He made service the proof of love. "He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee! Jesus saith unto him, Feed my sheep!" John 21. 17.

He insisted that service is the badge of distinction in the kingdom of God. "Whosoever will be chief among you, let him be your servant!" Matthew 20. 27.

Service was the joy and crown of his life, the refreshment of his heart and the strength of his soul. "My meat is to do the will of him that sent me," John 4. 34.

Jesus defined neighborliness in terms of service in the parable of the Good Samaritan, Luke 10. 33-37.

He gave service the central place in his life as well as in his teaching. John 21. 12-14; 13. 4, 5.

Service is the final principle of judgment in Christianity. In the picture which Christ gives of the last great court, men are acquitted or condemned according as they served or failed to serve, Matthew 25. 31-46. In the Christianity of Christ every privilege is a call to service. Every faculty and every gift we possess must be honestly and earnestly consecrated to the service of man in Christ's name and for Christ's sake.

No man who knows the teachings of the New Testament can doubt that service held the central place in the teachings and life of Jesus Christ. It is impossible to possess his spirit and not serve, to bear his name and not work. He was not only the Saviour of men, he was the servant of men.

(2) Christian service, according to the New Testament, is a definite thing. It is evident from the teaching of Christ himself

* Northfield Young Women's Conference, June 1922.

that not all service is Christian service. He nowhere taught that men are saved because they serve, but always and everywhere that men serve because they are saved. He himself said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity!" Matthew 7. 21-23.

Jesus always put the emphasis not on the act, but on the motive of the act. He devoted a large part of the Sermon on the Mount to showing that in the kingdom of God the essence of service is to be found in the spirit, motive and purpose of it. Matthew 5. 20 to 6. 18.

A careful study of the New Testament makes it clear that Christian service is service in the name of Christ and for the glory of Christ: "For my sake," "For my name's sake," "For the gospel's sake," Matthew 10. 18, 39; Mark 10. 29; 1 Corinthians 9. 23. This is the way the New Testament differentiates Christian service from other service. Paul sums up Christian service in 2 Corinthians 4. 5, "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

Christian service, then, is always unselfish. Its aim is to meet need. Its object is usefulness. Its reward is more service. The Christian servant receives in order that he may give. Much of the world's service gives, but in order that it may receive. The sovereigns of the world today are its servants. We quite agree with a recent writer who has said, "We need Christlike men of large ideals and big hearts, trained and disciplined with undaunted courage and fortitude, who will respond to the call of the divine voice, not for the sake of the position or the pay that it brings, but for the love of Christ and his people, recognizing that Christian ministry provides greater scope for the service of humanity than any other vocation can offer."

Jesus made it clear in all of his teachings and practice that all who would belong to him must be like him; that they must share his service if they would share his purpose.

(3) There may be service without Christ, but there can be no Christian service without Christ. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing," John 15. 4, 5.

Fifth: Christ is a necessity for Christian fellowship.

(1) Christianity is fellowship according to the teachings of the New Testament. That the Christians in the writings of the New Testament lived the life of discipleship in the fellowship of their fellow disciples cannot be denied in the face of such passages as the following: "And the multitude of them that believed were of one heart and of one soul," Acts 4. 32; "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ," 1 John 1. 3; "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," 1 John 1. 7.

Wherever we meet an individual Christian in the New Testament we see him as a partner in the ample and gracious fellowship of the Christian society. He is no lonely warrior. He is a unit in a noble army by whose comradeship he is heartened. He draws on the common stock of his fellow Christians for nourishment of his common devotion to Jesus and his ideals. The Lord's Supper itself is the culminating expression of the indispensableness of the fellowship of the Christian society.

(2) Christian fellowship is fellowship which centers in Jesus Christ. "And truly our fellowship is with the Father, and with his Son, Jesus Christ," 1 John 1. 3. The chief bond of all Christian fellowship is a common spiritual life, which has its source and its support not in a common organization, or a common opinion, or in a common ceremony, but in a common spiritual life, which life is rooted and grounded in a per-

son, and that person is Jesus Christ, Son of God, Son of man, God-man, Saviour of the world. The distinctive feature, therefore, of Christian fellowship is Christ. "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord," 1 Corinthians 1. 9.

Fellowship was the outstanding note of the apostolic church. It made the apostolic church strong in its love for Christ and for all the brethren. The early disciples found the love of God not in isolation nor in self-centeredness, but in a true, whole-hearted fellowship with one another, which gave scope for love, for love's service, love's suffering, love's gladness. Jesus, as leader in the kingdom of God, calls his followers to be his disciples in a great enterprize for humanity, and so far as Christians are loyal to their leader, their fellowship is inevitable. Christian fellowship is always indissolubly bound up with devotion to Christ and his ideals.

(3) There is greater need for Christian fellowship today than ever before. The charm of the idea lingers in the imagination and haunts the thinking of men in all churches, and is destined to absorb the best in each and fulfil the ideal of all. We must return to the apostolic doctrine of fellowship, namely, that those who belong to Christ belong to each other. The confession of Jesus as Lord cannot be truly lived out without the recognition of the bond by which all who acknowledge the one Lord are linked to each other.

The unity of the Christian church can be realized only as the church is rooted in what constitutes the essence of Christian discipleship,—the confession of the lordship of Jesus, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Philippians 2. 10, 11.

The fellowship of the Christian church is centered in the spiritual life of its members, in one spirit, one Lord, one faith, one baptism, one God and Father of all. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism," Ephesians 4. 4, 5. No outward organization expressive of the unity of the church, however desirable or even necessary it may be, can be a substitute for the fellowship of the Spirit.

Love to God produces love for men. Christian fellowship is a fellowship of all who accept Christ in the service of all who need Christ. There may be fellowship without Christ, but there can be no Christian fellowship without Christ. In Christ and Christ alone Christian fellowship lives and moves and has its being.

Delegates living in tents on the campus during the summer conferences at Northfield.

YOUNG MEN IN THE SUNDAY SCHOOL.

Richard K. Morton.

"What is the key to your Sunday school?" asked a Sunday school superintendent of a pastor.

"The key is my young men's class!" was the quick reply.

There is a great fund of truth in that assertion. The girls' and young ladies' classes present a different and somewhat less perplexing problem to Sunday school workers. The adult men's class is usually under the capable instruction of the pastor, or of some other specially qualified teacher. But the young men's class, the hope of tomorrow and the anxiety of today, is the field for the greatest labor.

What can draw young men to a Sunday school class? First, pleasant friendships; then, attractive talks and programs; thirdly, which should be first, the presence of God and the Christian spirit; fourthly, the helpful thoughts there expounded. There may be other religious magnets, but these are the more outstanding.

What should a class leader endeavor to do with his class? First, build it up in numbers; second, build it up in spirituality; third, make it a Christian community asset; fourth, enrich the lives and experiences of the members; fifth, help to advance God's kingdom here on earth; sixth, make the members more intelligent citizens.

How can all these fine Sunday school aims be realized? By many different ways, and by many different persons. But there are a few guiding principles by which we may govern our class activities. First, one must take into consideration the demonstrable fact that young men are religious. They are, however, afraid sometimes, and (unfortunately) ashamed to show their devotional spirit. Second, they are living personalities, no two of whom are alike; they must, therefore, be treated as persons different and dissimilar. Third, they have certain well-formed inclinations, ideas, hopes, aims; these must not be crushed, but tactfully directed. Fourth, young men like activity; they want something to happen. Don't stunt this instinctive requirement of their nature! Fifth, they like to be allied with an organization that is big and worthwhile, and that shows pulling power. Can you model your class after these requirements?

I may here suggest a few plans, some general and some specific, of which some classes may make profitable use.

"What is your number?" I ask of each Sunday school member. Are you a silent partner in the class? Do the others know where you stand? The first suggestion, then, is to let everybody know, in bold, unambiguous terms, just what you stand for. A Sunday school class must be founded on Christian open-mindedness and coöperation.

Are you on a "private line"? That is, do you go off by yourself, content with your own goodness and energy, and utterly indifferent to the affairs of others? A Sunday school class member certainly must forget his reticence and his self-sufficiency. The young man who lives for himself only and in himself only is a very narrow person, whose mind and character are as misshapen as a broken piece of crockery.

The Sunday school should be run on principles of intimacy, studious Christian seeking after truth, and consecration to the best and worthiest in life. Let a committee of Sunday school members from all classes canvass all church organizations to see that all the young people are really profiting by their religious facilities. Run the school on a systematized plan, in which each class has its duties. Let each class member regard the Sunday school with as much respect as the day school, if not more.

Be sure that each class has its textbooks. If one were setting out to learn about fossils, he would not rummage around, first, to pick them up; he would purchase a reputable book on the subject. If a student enters college, he buys his textbooks, for he knows that they are necessities and means by which he may learn. Why should not the student of religion in the Sunday school have all available textbooks? A student should first have an annotated Bible. Then he should have two or three volumes of standard Bible history, interpretation, and exposition. He should sub-

scribe to at least one Sunday school monthly, the one he regards as best, and to at least one weekly, of his own choice. Too much Sunday school literature is being printed to read fully, but a student should constantly benefit from all such publications that he has time to read and money to afford. Some classes give this literature to members at half-price, paying the difference from their treasuries.

The class should do missionary work, at home and abroad. Contribute to your local missionary agencies by securing money from class pledges. Then, give to foreign fields. Write to those to whom you send money, asking them to send you descriptions of the land in which they are doing their self-sacrificing work, pictures, native raiment, and the like. You can thrill the class with this material from strange lands. And, moreover, carrying a heavy budget gives class members something hard to work and struggle for.

Make your class discussions informal, coöperative, poignant. Delegate each Sunday four class members to conduct jointly the discussion of the next Sunday. Have them prepare papers, and a copious list of pertinent thoughts. Never let the talks go around in circles, become dry, discursive, or purely theological. Keep as your objective the spiritual help of the individual class member. Whatever does not specifically help a class member is best left unsaid. Get other class members to keep the meeting room in order, give announcements, and read the Scripture passage.

Correspond with prominent men whose messages the class will be glad to hear. Encourage them to speak before the class, and hold them before the class as models.

The class should be, above all, a really religious time for fundamental Bible study. It should be a group in which members can have their problems solved, their successes appreciated, and their lives understood. They should feel very near to the class. It should draw from them all those subtle little thoughts which abound, unpraised, in the hearts of young men. Let them learn to heed those beautiful little impulses which mean so much to them. But from experience they know how little they are understood in their full significance by others. Endeavor to appease, then, this most intimate longing of the Christian youth.

A young men's class should be a church asset. Its nature should be that of a training school for the church. It should train the church members of tomorrow and the upholders of the worthiest in the days to come. If the Sunday school should fail in this vital duty, where would the deficiency be compensated for? The class should also be a church recruiting station. It should convert young people to Christ, with the idea of their ultimately joining his church. The class should be a source of strength and help to the church. It should manage the more rigorous activities, help its officers, and remove from older shoulders tiresome burdens. It should serve to hold to their tasks all the able older people.

The class, in order to keep itself in trim, should always be concentrating its activities upon some immediately realizable objective. When one task is done, immediately set another, toward which the united efforts of the class may aim. Each class should plan to celebrate specially the great days of the year, together with working toward going to summer conferences, doing evangelistic and missionary work, and increasing its strength.

Secular education is primarily an individual problem, but religious education is even more personally an individual training, which has to do with the soul, the imagination, the emotions, and the innate character. If secular education is to discipline the rational mind, then the Sunday school must supplement this with soul and imagination training. All students are apt in religious studies, for the religious instinct is inherent in us all; it is a heritage from which we cannot escape. Each of us has his indwelling life, about which he understands little. We must, then, develop constructively this inner life. What will the world be if its young men are to grow up in academic self-conceit, atheistic self-sufficiency, and morbid fatalism?

Religion is "against the grain" of no human soul. Today, in secular education circles, the belief is that courses against the grain of the student are those in which there is the most discipline for him. I believe this is as much a secular error as a

religious error. If the character of the student and his psychological state are of the average, and he is normally active and intelligent, he will show far more progress and enthusiasm in those subjects which are not against his grain. Religion is not against the grain, and from it man gets the noblest results of any educational enterprize.

The Sunday school class must help the daily life and thought of its young members. It must lift them to a higher plane of mental and spiritual life. I firmly believe that to understand is fully as desirable as to know. I have little patience with those hypercritical candidates for the intelligentsia to whom the world is merely a system of learnable facts. I want to philosophize upon life, to interpret and to feel and live its sublime moments. It is this that religion should emphasize,—this philosophical outlook upon life, this feeling of its vital currents, this experience of its subtler elements.

If the Sunday school can teach its young men thus, we shall look forward to a time when Christianity shall be championed, here on earth, by those to whom God has been revealed and to whom education has given its dearest possessions. It will be a time when at last the people shall see the virtues of the Christian experience, and abide contentedly within it.

THE FOUNDER OF DEMOCRACY.

Rev. Norman Maclean, D. D.*

"To a large extent," wrote John Bright in the year 1880, "the working classes of this country do not care any more for the doctrines of Christianity than the upper classes care for the practice of that religion." If it was so forty-three years ago, it may be taken for granted that the working classes care still less today for the doctrines of Christianity. If church attendance be a test, then they certainly care a vast deal less. But for the personality of Jesus Christ the thoughtful working folks have kept unchanged their love and their admiration. If, unsettled by a superficial education, they are uncertain regarding the doctrines that have gathered round the founder of Christianity, they have rediscovered the fact that the message of the gospel came out of a poor workshop in a mean village, and that the first who proclaimed the fatherhood of God and the brotherhood of man was a son of toil, a carpenter.

It is wonderful to think how the greatest thing in all the world came out of conditions of dire poverty. Jesus was born of poor parents when they were journeying on foot. When Joseph died their lot was one of penury. When Jesus began to preach, it was the family circumstances that supplied the materials for his teaching. The woman searching for the lost farthing was his own mother, the children crying for bread his brothers and sisters. At the carpenter's bench he toiled that there might be bread, at least, for his mother and for the children; and what hard toil it must have been, wielding the heavy, clumsy tools that shaped the rude plough and harrow! For there was no steel tempered to a razor's edge then. To split and plane the wood needed the whole force of arm and muscle then. We used to think of Jesus as if he were effeminate,—one whose tenderness evoked the wonder of history. Today we think of him as strong. It is not the ascetic but the athletic in Jesus that grips the heart today. But as he toiled standing among the chips, he was thinking out that great program of the kingdom of God which has changed the face of the world. Out of that village workshop in Nazareth came the power that transformed humanity.

What were the thoughts that germinated in his mind as he wielded the axe and the saw?

There was the thought of the dignity of toil.

We do not know the subject or the range of the thoughts of Jesus as he earned his

* Dr Norman Maclean is a minister of the Church of Scotland, and occupies almost its greatest pulpit, that of St. Cuthbert's Church, Edinburgh. In a city which still maintains its tradition of great preachers, he is one of its far-carrying pulpit voices. A mystic, a poet, a seer, he is also a man of warm social passion, and is generally looked up to as one of the safest leaders in the church's democratic tasks. He recently preached by royal command before the King and and Queen of England at their Scottish palace at Balmoral.

bread by the sweat of his brow, but this at least we know, that in fulfilling his lowly tasks he knew himself to be about his Father's business. He knew that it was the will of the Father that he should labor there with his hands until the sinews ached and the eyes dimmed with utter weariness. Through it all he was the Father's Son. There Jesus learned the dignity of labor. And the generations since then have looked back to the carpenter's workshop in Nazareth, and they too have realized that anywhere, everywhere the soul of men can have the door open towards the infinite; that a man's life does not consist in the things which he possesseth; that the true riches lie not without, but within; and that the sweeper of the streets could be richer and greater far than the emperor clad in the imperial purple. If there be any message from the carpenter's bench in Nazareth it is this, that the horny-handed son of toil can be filled with all the fulness of God.

Another still greater truth came out of the carpenter's workshop,—the proclamation of the divine Sonship.

Though he spent days of toil and hardship, yet through it all Jesus knew himself to be the Son of God. What he knew to be true of himself he realized was true of all men. They, too, were created, protected and sustained by God, and all were thus his children.

That was the dawn of true democracy. There was, in reality, no such thing as democracy in the world when Jesus worked as a carpenter. There were so-called democracies in ancient Greece, but they were so only in name, for three-fourths of the population were slaves. Democracy is based on freedom, and slavery could not survive where men realized that they were the sons of God.

It is so to this day. Fifty years ago, when Livingstone plunged into the wilds of Africa slavery was everywhere,—the land red with the horrors of that nefarious traffic. Along the path opened up by Livingstone came the gospel of Christ, and now in all those regions all the wealth of the Bank of England could not buy even one scraggy old woman.

One has only to contrast the democracies of today with those of the old pagan world, and ask what made so great a difference. There is one answer: Jesus has made the difference. The Carpenter of Nazareth is the only founder of true democracy. We owe it to Jesus that we today enjoy equality of citizenship and equality of opportunity.

But if all men be sons of God, it follows that all men are brethren. That is the other great truth on which democracy is reared.

Therein will be found deliverance from our woes. Wars will cease when men shall realize that human brotherhood extends far beyond every frontier, for man cannot kill his brother. The strife between classes will cease, for man cannot rob or cheat his brother. The terrible conditions under which the miserable and degraded now live will be brought to an end when men feel that they cannot any longer suffer their brothers and sisters to live under circumstances so destructive to body and soul. It is through the founder of democracy that humanity will find deliverance at the last.

What would the Carpenter of Nazareth say today to the world's toilers? We know what he would say. He would remind them that the life is more than meat and the body than raiment. He would speak plain words. To the capitalists he would say, "Consecrate your riches, or they will be taken from you!" To the manual worker he would say, "Six days shalt thou labor, and do all thy work!" He would tell them that the fourth commandment enjoins work as well as rest; that the supreme need of the world is work; that there is no substitute for sweat; and that the man who insists on doing the least work for the biggest possible pay is transgressing the law of truth and honesty. He would remind them that the highest life is not that of the man who says, "Let me get as much as I can," but rather that of the man who says, "Let me serve as much as I can." He would exhort them to cease thinking in terms of a class, and to begin thinking in terms of humanity. We can see the flash in his eyes as he faces the massed crowd today and asks, "What will it profit a man if he gain the whole world and lose his own life?" The words of this Carpenter of Nazareth are the text-book of true democracy.

The story is told how, in the days of the

Terror in Paris, a soldier in one of the great picture galleries was going to hack a portrait of Jesus, when his companion put forth a restraining hand and said:

"Don't touch him: it was he who first taught the brotherhood of man!"

So it was, and so it is. Apart from the teaching of Jesus and from the influence of his church there has been no democracy. When the world will consent to learn of him and do his will, then democracy will become the kingdom of God upon earth.

A SURE CURE FOR TROUBLE.

Rev. H. W. Pope.

Well worth remembering is the modern proverb, "Never trouble trouble till trouble troubles you."

But some reader replies, "Trouble has hit me good and hard, and now what is your sure cure?"

"Not so fast, my friend. No doctor thinks of prescribing for a patient until he has carefully diagnosed the case, and while I am not a physician I do not propose to waste a valuable remedy on a case which perhaps needs no other treatment than a dose of common sense. Let us study your case a little, and see whether your trouble is real or only imaginary."

An aged father in his last sickness gathered his sons about the bedside for a little parting advice.

"Boys," he said, "I have had a great deal of trouble, but most of it never happened."

This poor man had been looking for trouble all his life, and confidently expecting it, but somehow most of it failed to materialize. He had carried a heavy burden which was entirely unnecessary, and which disappeared the moment he looked at it carefully.

Perhaps your trouble is of the same sort. If so, probably the best advice is to forget it.

Borrowed trouble is also imaginary, as a little reflection will show. An honest man always expects to return the article borrowed in the same kind, quality and amount. If one applies the test of examination, he finds that he cannot name the person of whom he borrowed it, he cannot beg, buy, or even steal any trouble to return, and it is doubtful if the other fellow wishes it returned. In other words, it is purely imaginary.

However, there is plenty of real trouble in the world, and sooner or later each one of us gets his portion, and thus we learn to sympathize with other troubled hearts. For convenience troubles may be classified as follows:

(1) Domestic trouble. This includes the natural anxiety of parents for their children as regards their education, companionships, and later their matrimonial alliances; the friction, misunderstanding, jealousy, and even sin of husbands and wives. Sometimes brothers and sisters cannot get along happily with each other, and occasionally there is a disagreeable member of the family who cannot be eliminated, and who therefore must be borne, with as much grace as possible.

(2) Business trouble. One man has a note coming due which he is not able to pay, and which he is fearful he cannot renew. Another cannot meet the competition of a dishonest rival who fails every few years and settles with his creditors for fifty cents on a dollar. Still another has a partner who is untidy, disagreeable, and otherwise inefficient. Many because of failing health or strength are afraid of losing their job, and know not where to look for another. Here comes in the great army of unemployed in the land, and it requires little imagination to paint a picture of hunger, suffering, and even despair, which would melt a heart of stone.

(3) Spiritual trouble. An old general once said,

> Of all the engagements I ever was in,
> The hardest of all was my battle with sin.

Each of us has to fight the same battle, varying according to one's character and temperament. And the worst of it is that when we are defeated there is no "No Man's Land," beyond which we can retreat. If your employer is mean, you can throw up

the job. If your neighbor is disagreeable, you can move away from him. But if you are mean and disagreeable yourself, how are you going to escape from the situation? You cannot possibly escape from yourself. That is one of the most solemn realities of life, that one must live with himself through time and eternity.

(4) Physical troubles. These embrace all the ailments that flesh is heir to, including the infirmities of old age.

We are now ready for the sure cure for trouble, and here it is: "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me" (Psalm 50. 15).

Observe that there are two conditions: "Call upon me," and bring trouble with you. These conditions are so simple that all of us can easily qualify.

Two results follow: "I will deliver thee," and the deliverance shall be so complete that "thou shalt glorify me." If we fulfill the conditions the results will surely follow.

Parents will find that persistent prayer is the best solution of all family problems. Husbands and wives will notice that the habit of praying together reduces friction and prevents misunderstandings.

Business men who submit all their transactions to God will escape many difficulties, and will enjoy an increasing delight in their partnership with God. Let everyone read the story of Arthur Nash, and see what a revolution one verse of Scripture wrought in his clothing business, lifting him from certain bankruptcy to a position of fortune and fame, and also working in him a spiritual change as great as that in his business.

Of the six million unemployed in this country probably a large part of them have applied everywhere else for a position but to God, and yet he and he alone knows where every good job in the land is to be found, and just how to get it. Let them repent of their sin and call upon him, and they will be surprized to see how soon a job will open.

All spiritual difficulties give away to persistent prayer, and bodily ills are no exception. If anyone asks if sickness can be healed in answer to prayer, my reply is that I am not the author of the sure cure, or even its discoverer, but I know the Author, and I am giving his words and not my own. God says in Psalm 103. 3, "Who forgiveth all thine iniquities, who healeth all thy diseases." He does not say that he forgives some of our sins, but all of them, so that a man who is forgiven is forgiven entirely. Neither does he say that he heals the easy cases, but "all thy diseases."

So too the prophet Isaiah in his vision of the atonement says, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed" (Isaiah 53. 5). We know that Jesus healed every sick person who applied to him, and Matthew says that it was in fulfillment of Isaiah's prophecy, "Himself took our infirmities, and bare our sicknesses" (Matthew 8. 17).

The subject of healing has so often been connected with fanaticism that many of us have become strongly prejudiced against it, but is it not possible that we have allowed our prejudice to blind us to the real meaning of the Scripture? This does not belittle the work of the doctor and nurse, for God is honored just as much whether he heals with means or without means. In either case he does the healing. We are grateful to the doctor, but we give the glory to God. Every discovery in medical science lays the world under obligation to use it, for it was given for that purpose. My aim is to emphasize the importance of prayer in all remedial work.

That God has often healed the sick without means is a matter of common knowledge, but that God does not always do this is equally well known. Apparently the Scripture teaches that the believer's inheritance includes a sound body as well as a clean heart, but it must be admitted that the facts do not always harmonize with this teaching. Some of the godliest saints who have ever lived have suffered from bodily ailments to the day of their death. Even Paul apparently suffered from a serious affection of the eyes and possibly blindness as long as he lived, though he prayed earnestly and often for its removal.

God seems to reserve to himself the right to decide who shall be healed, and how. Let no one make shipwreck of his faith, or condemn himself, because he cannot explain all the mysteries of the infinite mind.

PERSONALIA.

Evangelist W. E. Biederwolf and Homer Rodeheaver plan to leave in the fall for an evangelistic tour in the Orient. Mr. Charles H. Gabriel, the noted hymn writer will accompany them, and also Miss Grace Saxe, the popular Bible teacher of long experience.

The first stop will be at Honolulu, and from there the party will go to Japan, Korea, China, Siam, Burma, India, and Australia.

Rev. Edwin D. Bevier, pastor of the Presbyterian church of Smithfield, Pa., writing respecting **Rev. Melvin E. Trotter's recent evangelistic mission** in his city, says:

"His work in my field, covering three Sundays, with Mr. Hammontree and Mr. Hermansen, was richly blessed. We closed last evening, people from all directions night after night filling our large auditorium. Those of us who have followed Mr. Trotter during years agree that he has never preached with such power as now. He is tremendously effective in the gospel message."

Dr. Robert Dick Wilson, professor of Semitic Languages at Princeton Theological Seminary, has gone to the Far East for the summer. Plans have been matured to have him speak and lecture in Japan, Korea and China.

The general subject of his lectures will be, "The Trustworthiness of the Bible," considered philologically and historically in the light of Dr. Wilson's own research in the field of the Semitic languages.

A Great Chorister Gone.

In the sudden death from heart disease on March 6 of Nelson Perley Coffin of Keene, N. H., The Northfield Schools suffered such personal loss as has not been felt since the passing of D. L. Moody.

For more than ten years he conducted the choral work of The Northfield Schools, and the many friends of these schools who have attended the annual sacred concerts will realize how great was the service rendered.

It sometimes happens that musical genius implies a highly sensitive temperament, but in the case of Mr. Coffin this never obtruded itself to the detraction of his personality. Combined with genius was a winsome personality and a genial spirit, ever radiating sunshine, and all actuated by the truest Christian spirit. In fact, the mainspring of his life was to be found in his Christian experience, so that music was to him a sacred ministry, and not merely a congenial occupation. It was this which explains the success of his work in interpreting sacred music. Whether it was oratorio work, or the rendering of some familiar church hymn, he knew from his own Christian experience where the emphases should be laid, and never sacrificed the message for any musical effect.

Nelson Perley Coffin.

The funeral service in Keene will be forever memorable to all who were present. The First Congregational Church was crowded with fellow citizens and neighbors, as well as representatives from the various musical organizations in other towns and cities with which he was connected. But it was not the throng, nor the floral display, that was the most impressive tribute to his memory: it was rather the many evidences of personal loss felt by a large number. It was as though each and every individual in that large assemblage felt that he had parted with a personal friend, whose loss was irreparable.

OUR BOOK TABLE.

Life of Christ, by Giovanni Papini. Translated by Dorothy Canfield Fisher. Harcourt, Brace & Co., New York. 416 pages.

Most of our readers, doubtless, will approach this volume with curiosity as the uppermost feeling. We are told that the author is the leading man of letters in Italy. A few years back he was an atheist, an anarchist, and everything "anti," but finding his notions empty in the facts of the war he read the Gospels, and got a vision of Jesus Christ. Turning back to Christ he "saw that Christ is betrayed, and worse than any affront to him, that he is being forgotten, and he felt the impulse to bring him to mind and to defend him." So he set his genius to the task of interpreting Jesus Christ to those who, as he was, are quite out of touch with the Christian religion.

"The book we need is a living book, to make Christ more living, to set Christ the ever-living with loving vividness before the eyes of living men, to make us feel him as actually and eternally present in our lives."

Papini does not pretend to have achieved his ideal, but in the Introduction he tells us "he has approached Jesus with the simple-heartedness of longing and of love," and has endeavored to avoid perfunctory features, and the rather adopt a style calculated to startle modern souls and hold their attention. His aim is "to build up Christian souls, because that seems to the writer at this time in this country an urgent need."

Realism is his keynote. He takes the Gospel records, and retails the facts and teachings and stories found there so as to make them real to the reader in their original setting. The "pietistic boredom" of the devotional writers on Christ which he seems to have known, is counted out, as also the "sterile confusion" of writers who seek after "historic truth." There is a leisurely diffuseness of style or sententiousness which is more literary than expository, yet a preacher or teacher will have his thinking freshly stimulated by Papini. His mind often runs off into classical parallel or illustration. Character sketches of rulers and disciples and others show the skill of the author. On occasion he reviews Old Testament history and prophecy. Imagination has large play, but reverently and under control. Personal love and loyalty to our Lord are everywhere predicated by the sincerity and intimacy of the narrative.

A few selections will enable our reader to sample Papini's style and product in a translation which commends itself for its readableness. It is advertised as a free translation.

There is only one choice allowed man, the choice between God and nothingness.

(Jesus) was born into the lowest class of the people, the class which has below it only the vagabonds, the beggars, the fugitives, the slaves, the criminals, the prostitutes. When he became no longer a manual worker, he went down lower yet in the eyes of respectable folk, and sought his friends in that miserable huddle which is even below the common people.

He was born to drive Satan from the earth, as his Father drove him from heaven.

(At the temptation.) This dialogue seems at first sight only a bandying about of Scriptural texts. Satan and Jesus do not use their own words, but compete by means of quotations from Scripture. We seem to be listening to a theological dispute, but as a matter of fact it is the first parable of the Gospels acted out and not put into words.

At Jerusalem live the high priests, the old custodians of the Temple, the Pharisees, Sadducees, scribes, the Levites and their guards, the descendants of those who pursued and killed the prophets, the petrifiers of the Law, the bigots of the letter, the haughty depositories of arid fanaticism.

He is the true Wandering Jew. He was born on a journey.

The Sermon on the Mount is the greatest proof of the right of men to exist in the infinite universe.

The tree is judged by its fruit, but the seed is judged by the tree.

Men are concerned to save the body, but grudge any sacrifice necessary to keep in health the soul, without which the body is only an insensate machine of flesh and blood.

The sewer-cleaner, if he thinks no evil, is

certainly cleaner than the rich man who, while splashing in the perfumed water of his marble bathtub, is meditating some new fornication or fraud.

Men cannot live without three things, bread, health, and hope.

The Study of the Bible.

New Testament (The): A New Translation by James Moffatt, together with the Authorized Version. George H. Doran Co., New York. 633 pages. $2.50 net.

The value of the present volume is indicated in the excellent introduction, the thirty-six pages of which are well worth the price of the book. No translation of the Bible can touch the Authorized Version, so far as English and dignity are concerned, but we must have accuracy, and though our revised versions have done much to help in this direction there is still room for such a book as this of Dr. Moffatt. We wonder, however, that he has not arranged the books in chronological order, instead of the order given in our ordinary versions. He notes that the aim of all versions of the Scripture is the same, and that is the most important part, yet the differences between this version and others is what the Bible student will seek in its pages. In order to make this clear, the Authorized Version and that of Dr. Moffatt are printed in parallel columns. Many a new idea will come to the Bible student as he reads this book, and many an old idea will flash with added light. Heretofore we have had parallel columns with the original Greek, but this is a comparison of English thought, and by its faithful use the ordinary reader will get closer to the Greek than ever before.—H. P.

Meaning of the Old Testament According to Modern Scholarship (The), by Hugh Martin. George H. Doran Co., New York. 170 pages. $1.60 net.

The verbal battle over modernism of the last few years has reached the printing press. The literary secretary of the British Student Christian Movement, who is in editorial control of all its publications, now appears with this ominous book.

He presents in temperate, well considered, popular fashion some of the modernist ideas of the moment regarding the inspiration and contents of the Bible, and supposed explanations of some special perplexities. The Bible itself sheds searching light on this sort of thing.

Old Testament Life and Literature, by I. G. Matthews. Macmillan Co., New York. 342 pages. $2.50.

The author is modernist in all his approaches to the Old Testament, but not dogmatic and cantankerous. Thus, referring to the documentary theory of the Pentateuch, "whether we accept it or not, we do well to be familiar with it. Without a general knowledge of the main lines of this hypothesis the most important literature of the Old Testament would be to us a closed book": which is undeniably true, for conservative scholars publish few critical books in comparison with bushels issued by modernists. But would not our author be more scholarly if conservative views were also stated? It is cheap instruction that presents only one side.

His style is attractive and kindly as he first discusses ancient civilization, the geography of Palestine, and ancient literary methods, before taking up the content of the Old Testament. The closing chapters bring history down through the Persian and Greek periods to 135 B. C., giving views that have current acceptance. A chronological chart of Old Testament life and literature starts at 10,000 B. C., and gives in separate columns items of Hebrew history and literature, and contemporary history, running down to 40 B. C.

St. Mark's Life of Jesus, by Theodore H. Robinson. George H. Doran Co., New York. 134 pages. $1.75 net.

The Gospel is divided into eight sections, to each of which a chapter is given, the matter being in essay form. The newness of approach and interpretation afford considerable freshness and helpfulness to the study of Mark, especially in the direction of Oriental and historical appreciation. In the opening pages the evolutionary theory of God in the Bible is put forward, and the Holy Spirit seems to be the "breath" of God. Comment is keen, analytic; there is almost no warmth or personal religion in the book.

Visions of the End, by Adam C. Welch. Pilgrim Press, Boston. 259 pages. $2.25.

A study in Daniel and Revelation, giving the latest views of the schools, with a certain individuality by the author. Belonging to the "Humanism in the Bible" series, it aims to show how closely these two books are related to the thought and life of the period when they are alleged to have been written, and also to present day conditions.

The style is sincere, pleasing. The reading would be saved hurtful interruptions if a thousand or so of the commas had been junked.

Apocalypse, whose vogue is still dominating New Testament scholarship, gets two introductory chapters, dealing with its difficulty and its general character.

Biblical Themes.

Christianity and Liberalism, by J. Gresham Machen. Macmillan Co., New York. 189 pages. $1.75.

Naturalistic liberalism looks a very different thing when Prof. Machen is through

with it, from what it poses to be in pulpit and press and seminary chair. Its hollowness and posturing are mercilessly exposed by one who can do just this. It is shown to be not Christianity at all, but—despite the use of traditional phraseology,—to belong to a totally different class of religions. It does not afford immunity from stated doctrine, but tears down one set of doctrines in the interests of another.

Prof. Machen believes that the religious issue of the present day should be presented as clearly and sharply as possible. He does this in regard to God and sin, the Bible, Christ, salvation and the church. Around these fundamentals the whole Christian creed gathers.

As a polemic writer Prof. Machen displays the self-control and good spirit of the scholar. He is keen as a rapier, clear-cut as a Supreme Court judge. There is no hesitation in calling a liberal spade a spade, and no uncertainty in stating his own views and convictions. Withal, one is conscious all the time of a devout Christian character back of his words. This generates a feeling of fellowship with the author which adds grateful pleasure to the confidence he inspires.

By all means get this book if you are disturbed by the current flood of naturalistic religion!—F.

Grammar of Belief (A), by Charles Lemuel Dibble. Morehouse Publishing Co., Milwaukee, Wis. 208 pages. $1.50.

All the age is clamoring for a restatement of Christian faith. Many such have been made, each more or less good, but we still wait for a satisfactory statement in which the good of the many shall be rolled into the best of the one. This little statement of belief by a lawyer is in touch with today, and steers clear of much that is misty, and tells at least where to look for light. It is not a great book, but is sincere in its purpose, modern in its touch, and astonishingly full considering its size.—H. P.

Jew and His Mission (The), by Henry Ostrom. Bible Institute Colportage Association, Chicago. 157 pages. $1.25 net.

Within the compass of this book Dr. Ostrom gives a fairly comprehensive grasp of the whole Jewish question, especially the Biblical end of it and deductions therefrom. The origin and early history of the Hebrew, the prophetic future of the nation and the land, and the present outlook are the framework of the study, which is sympathetic and founded on the face value of the Bible record. Certainly no one who believes the Bible will deny the unique place in God's purposes occupied by the Chosen People.

Concluding chapters on "Evangelizing the Jew" and "An Appeal to the Jewish People" are Pauline in their concern for the salvation of Israel.

Possibilities of Prayer (The), by Edward M. Bounds. Fleming H. Revell Co., New York. 159 pages. $1.25 net.

Mr. Bounds' reputation as a deeply devotional writer, one who writes out of earnest personal experience and not from mere theory, is sufficiently established by his previous books. This volume pursues the study of prayer in several aspects,—its ministry and relation to the promises, its possibilities and wide range, its relations to answers and to providence. There is intense urge to prayer, and confidence in prayer as a God-ordained ministry and privilege.

Everything is based on Scripture, with illumination drawn mostly from older hymns.

Religious Foundations, edited by Rufus M. Jones. Macmillan Co., New York. 144 pages. $1.

Answers in the light of present day advanced thought to ten great questions of religion,—How shall we think of God, Christ, man, nature, human relationships, the Bible, the kingdom of God, evil, progress, the life beyond?

The first three chapters are by Dr. Jones himself, the others by men of different schools of thought.

Biographical.

Best I Remember (The), by Arthur Porritt. George H. Doran Co., New York. 253 pages. $3 net.

Thirty-three years of London journalism are covered by this book, first in newspaper work, then in religious journalism.

The material consists of gossipy reminiscences of outstanding British Free Churchmen, mostly ministers, and observations on Free Church life and related matters. The anecdotes are usually humorous, and bear resurrection, but of course the skill of a keen and successful journalist is always observable. He is good-natured if not always eulogistic in his remaks.

The reader who has known England during the last generation will get most pleasure out of the book.

Life Under Two Flags, by James Demarest Eaton. A. S. Barnes & Co., New York. 297 pages, illustrated. $2.

In these memoirs of Dr. Eaton one may get interesting glimpses of old scholastic experiences at Yale, Beloit and Andover Seminary, and an interesting account of the development of Protestant missions in the state of Chihuahua, Mexico. The writer proved himself a good unofficial ambassador from the United States to the sister republic on the south, being persona grata to the Mexicans for many reasons.—F. L. D.

Robert J. Burdette: His Message, by Clara B. Burdette. Clara Vista Press, Pasadena, California. John Winston Co., Philadelphia. Illustrated, 460 pages.

Bob Burdette's message was his mission, and his mission was to leave the world happier than he found it. His life and writings were as simple as the preface. In the present tempest in a teapot which is passing over Christendom, or rather in the suburbs, we know which side Bob Burdette would have been on, for he had humor, and the present trouble is largely between those who have it and those who have not. Bob Burdette laughed himself, and therefore he could make others laugh. He laughed clean through, and therefore every man was cleaner who laughed with him. The real humorist, of course, has common sense, and Bob Burdette had that in abundant measure. So in these messages will be found much practical wisdom that ranges from the tending of children to the bearing of trouble, the friendship of great men and of what it reminds us, the reasons why he was a Baptist, effective answers to Ingersoll, and how to make a prayer meeting go. These are only crumbs from the book picked up at random, and not by any means with a vacuum cleaner.

It is a wholesome, interesting book. By all means read it.—H. P.

Sermonic.

Fifth Horseman (The), and Other Sermons, by Robert Hugh Morris. Fleming H. Revell Co., New York. 160 pages. $1.25 net.

A dozen solid, spiritual sermons, on distinctive texts, each ended by a closing prayer. They are permeated with Bible thought and reference.

Gospel in the Ten Commandments (The), by J. C. Massee. Fleming H. Revell Co., New York. 159 pages. $1.25 net.

Fresh, personal sermons, preached from the standpoint that law is the basis of righteousness and the foundation of mercy, and that the evangelical appeal must be based upon the consciousness of the reality and holiness of God. The Biblical implications of the separate commandments, their need and application in present day America, and how Christ alone can give power to keep them, are shown in convincing ways.

Night Scenes of Scripture. 199 pages. $1.25 net.

The Seven Deadly Sins. 96 pages. $1 net.

Rev. Norman Macleod Caie comes to us in these Doran publications with high commendations as a successful preacher of the Scottish school.

"Night Scenes" takes its title from the first three chapters, which are based on Jacob's experiences at Bethel and Peniel, and Nehemiah's night ride. There are 14 chapters in all, on conventional themes. A reference to "The Crowns of Christ" (Revelation 19. 12) in evolution catches our eye: vague, fanciful.

"The Seven Deadly Sins" gives essays on pride, envy, anger, sloth, avarice, gluttony, sensuality. These popular subjects of medieval times can stand emphatic treatment today.

A new voice is usually stimulating. Illustrations and allusions and poetry abound in these books, but they seem to lack spiritual passion and grip.

Seeing the Best, by George W. McDaniel. George H. Doran Co., New York. 167 pages. $1.50 net.

Ten strong, wide-awake addresses. The title is given by the first sermon, on John 1. 48. A sermon on "Science and Faith" (1 Thessalonians 5. 21) gives four well-founded convictions by which to steady ourselves during the current agitation over evolution.

Waste of Sin (The), by W. W. Melton. Fleming H. Revell Co., New York. 170 pages. $1.25 net.

Thirteen chapters for which the parable of the Prodigal Son furnishes the topics, namely, the beginning, waste, traps, wreck, and so on, of sin, down to the solution of sin.

Each topic is pressed home with further Scripture and illustration.

For Workers With Young People.

Church Work with Juniors, by Meme Brockway. Judson Press, Philadelphia. 176 pages, with frontispice. $1 net.

A complete, understandable handbook for the teacher and worker among juniors in the church. Their characteristics and possibilities are surveyed; the organization of junior departments, societies and clubs explained, with their equipment, programs, memory work, and other features. Chapters are also given to the story-telling, dramatization, expression through handwork and service, incentives and promotion. A closing chapter on "Winning Juniors for Christ" rings true, including warnings as well as encouragements.

Problem of the Working Boy (The), by William McCormick. Fleming H. Revell Co., New York. 192 pages. $1.25 net.

This book is worthwhile for several reasons. It is written out of long practical and successful plans and principles, not out of theorizing; the last chapter tells of definite cases where boys grew up into clean, useful men. It is firm for religion as part of the program; without it solid results cannot be secured. It believes in simple, inexpensive equipments; boys do not need pampering. All in all it gives confidence in the author's right to speak and advise on a most difficult problem.

Various Themes.

Ceremonials of Common Days, by Abbie Graham. Womans Press, New York. 96 pages. $1.50.

"A ceremonial may be interpreted as a spiritual obeisance to the created beauty of the world." So the book consists of short sententious paragraphs or essays on miscellaneous unrelated topics. It is pretty and bizarre and expensive in get-up.

Christianity and the Race Problem, by Robert E. Smith. Fleming H. Revell Co., New York. 156 pages. $1.25 net.

There is growing interest in the Negro problem for reasons social, economic, political, and now international. This book by a Southerner is a plain statement of troublous aspects of the problem, and a strong championing of the Negro. The writer is right when he says that the Negro can prove to be one of America's greatest assets. "The problem is not primarily a black man problem, but a white man problem. It will be easier to bring the Negro up morally and educationally than to bring the white man to a right viewpoint, from which right feelings and righteous treatment flow." This is the angle from which the author views the question.—F. L. D.

Classics of the Soul's Quest, by R. E. Welsh. George H. Doran Co., New York. 342 pages. $2 net.

A brilliant comprehensive and comparative survey of a dozen devotional classics, with a few moderns of already wide appreciation. Many books have been written on these classics taken individually: here an estimate is made in one book of their influence upon each other, of the place of each under changing conditions and modes of life and thought in the passing of the centuries. The Introductory Survey is invaluable; the separate chapters make the authors and their immortal writings live anew. Here they are:

Augustine's "Confessions";
Dante's "Visions";
Tauler's "Sermons";
"Theologica Germanica";
A Kempis' "Imitatio Christi";
Bunyan's "Grace Abounding" and "Pilgrim's Progress";
Law's "Serious Call";
Tolstoy's "Confessions";
Marcus Aurelius in Walter Pater's "Marius the Epicurean";
Tagore's "Song Offerings" and "Meditations";

with an Appendix dealing with other kindred classics briefly.

Is Coué a Foe to Christianity? by Another Gentleman with a Duster. Frederick Moore, New York. 121 pages. $1.35.

A breezy, level-headed questioning of Couéism, not so much as a psychic or therapeutic system as an actual phenomenon. The author regards it as anti-Christian, an effort to separate healing from religion. He inquires if Coué is a Jew, and implies that he was imported to stop the drift of Jews to Christian Science.

Before this is in print the Coué fad will doubtless be deserted for another.

Middle of the Road (The), by Philip Gibbs. George H. Doran Co., New York. 428 pages. $2 net.

A powerful novel, which incorporates the author's experiences and reactions as a newspaper correspondent. The conflict of the old social order and the new in England, the deplorable conditions in Ireland before the treaty, the newer French attitude to England, and of Germany to France and England, and the famine in Russia, are the successive elements of the plot.

We protest against the sex sins and irregularities which this novel, in common with so many others of the past few years, puts forward, as if they were common experiences. The popular novels and magazines are dirtier than the movies. They reflect no credit on authors, and are a calumny on society, in America and England at least.

Regeneration and Reconstruction, by S. B. John. George H. Doran Co., New York. 93 pages. $1.25 net.

The first chapter in this book marks it as a tract for the times, for it is called "The Collapse of Civilization." Its timeliness consists, however, not in its recognition of present chaos, but in its suggestion as to the hope for recovery from it.

The author skillfully and effectively traces the line of the spiritual force necessary to accomplish the recovery of civilization, first to its immediate source in the hearts of individuals, and to its final source in God. He insists that, as always heretofore, the new birth must be from above, and that the kingdom of God has a citizenship of children of God, that is, of those who are born of God.

Although small in size, the book includes a chapter on "Methods," in which the principles elucidated are shown to be applicable in most obviously practical ways.—W. O. S.

Return of Christendom (The), by various writers. Macmillan Co., New York. 252 pages. $1.75.

A volume of trenchant essays written by a number of thoughtful Englishmen who are socialists, only in a very broad sense of that term,—indeed, some of them might describe themselves as "distributionists," and one as a "coöperationist." All alike take issue with an unmitigated individualism, yet entirely repudiate Marxian materialism, or a warring of class against class. They find the root of the ideas of justice and brotherhood only in the Christian doctrine of God,

recognize the deplorable failure of the church as a whole to exhibit the reality of brotherhood, but do not share, as Bishop Gore puts it, "the current fear of dogma in religion."

The special topics covered are "The Idea of Christendom in Relation to Modern Society," "The Return of Dogma," "The Necessity of Catholic Dogma," "The Return of the Kingdom of God," "The Medieval Theory of Social Order," "The Obstacle of Industrialism," "The Moralization of Property," "The Failure of Marxism," and "The Kingdom of God and the Church Today," with an Epilogue by G. K. Chesterton. The essays in general appear to be built around the view that Jesus insisted that the kingdom is something which men might see, if they would, right here and now; though on the whole there is a forward-pointing trend to the discussions, which are mildly provocative, challenging, prophetic, and haunting in their appeal. The chapter on "The Failure of Marxism" is a keen piece of critical work, that on "The Moralization of Property" sounds a needed warning against consuming selfishness, while in treating of "The Obstacles of Industrialism" A. J. Penty (author of "Post-Industrialism") lays timely emphasis on the "monstrous disproportion that exists between the material and spiritual sides of life," whereby the spiritual life is choked, and trenchantly observes that men do not today commonly find pleasure in their work for two reasons,—since it is done in the interest of profiteers they cannot feel in it the call of service, and under the present industrial system work has become so monotonous that everyone is bored by it.

In his brilliant Epilogue G. K. Chesterton enforces the truth that while the Christian religion has, like Paul, died daily, "its enemies have only died. The church is dying as usual, but the modern world is dead, and cannot be raised save in the fashion of Lazarus." If this be so, we need not worry too much over the return of Christendom, since in a degree it is already here. But there is more of it to come,—whenever we are ready for it.—C. A. S. D.

"Sonny an' Me," by M. Sinclair Middlemiss. Christian Alliance Publishing Co., Brooklyn, New York. 93 pages, illustrated. 75 cents.

Sonny and Jimmy, whose mothers are dead, and their fathers, who are deadbeats, but who are converted at the Jerry MacAuley mission, are befriended and put on their feet by a benign old gentleman. The dialogue is mostly taken up with an explanation of the way of salvation.

They Live, And Are Not Far Away, by Morris H. Turk. A. S. Barnes & Co., New York. 163 pages. $1.50 net.

The author's ideas are advanced beyond the average, as some of his chapter titles indicate: "Communion with the Dead? Yes!" "Prayers for the Dead,—Why Not?" "Voices from the Other World."

His stated object is not to afford proofs from Scripture or elsewhere, but to find an experience. He is hard on "credal inhumanities," and is hazy and ambiguous rather than dogmatic himself. The tone is Christian and constructive, and the book will no doubt bring comfort in its suggestions. Dr. Turk dislikes the term "our dead," and prefers "our immortals."

What It Means to be a Christian, by Edward Increase Bosworth. Pilgrim Press, Boston. 94 pages. $1.25.

Dean Bosworth writes with the set purpose of avoiding technical theological terms. He succeeds in this,—indeed, he almost omits Biblical phraseology too. His treatment of central subjects embraced under the title of the book is quite new, carefully thought out and expressed.

But frankly, the basis seems to be psychology and evolution, not historic fact, and we doubt if the reader is likely to reach many definite Biblical destinations. He would not learn that Jesus of Nazareth is God or the Son of God; that the cross of Calvary secured his salvation from sin; that our Lord had a bodily resurrection. Dean Bosworth conceals his own convictions and beliefs. Why, he asks as his answer to the question "Will Jesus come back to earth on the clouds?" why should God intervene when men have at last got everything set for "the creative evolution of an honest and friendly world"? This is pussyfooting, and is typical. Why not give a straight-forward Scriptural answer that means something?—F.

World's Best Humorous Anecdotes (The), by J. Gilchrist Lawson. George H. Doran Co., New York. 275 pages. $2 net.

The funniest thing about this book is its title: either that, or else the author has a very small "world."

He says that the contents have been gleaned entirely from leading religious papers. Why didn't the idea occur to us first! We can testify that we often get a laugh out of the funny columns of some of our exchanges when we get nothing else from them.

The book contains about 1500 quips and stories, mostly credited to various American newspapers and magazines, classified rather unevenly under about 125 topics, as, for instance, one item on "Conscience," three items on "Baldness," while "Children's Sayings" fill 25 pages.

How Rationalism in the Pulpit Makes Worldliness in the Pew, by John Roach Straton. Bible Institute Colportage Association, Chicago. 23 pages. 5 and 15 cents.

Plain talk on the sin of worldliness, with instances intended to prove its source.

Being A Preacher, by James I. Vance. Fleming H. Revell Co., New York. 171 pages. $1.25 net.

A most readable book, written in the popular style of a great preacher. It has its appeal to the layman as well as the clergy, being full of apt illustrations that appeal to all.

Dr. Vance regards the preacher as having the greatest calling in the world. "The difference between a business and calling is that in business one is trying to earn a living and in a calling one is trying to save a life." The theme is developed under such topics as "The Summons to Service," "The Message," "The Man behind the Message." One of the best lectures is that on "The World's Greatest Preacher." A great preacher must make his life count for God and mankind. The extent to which he does decides the measure of his enduring greatness. Then he measures Paul by those tests, and shows how Paul had gotten God's conception of what life is for.

There is "the drab and the gold" in the preacher's life. When he reaches the dead line he may find that he is no longer wanted. The experiences of a lifetime have ceased to have a market value. This is the cross that some preachers must carry, sometimes for years. Yet the gold outmatches the drab. "Privileged indeed is the life of any man who is permitted to wield the influence that a true man of God has in any community."—S. C. H.

LATEST BOOKS RECEIVED.

Anger, by George M. Stratton. Macmillan Co., New York. 277 pages. $2.25.

Authority of Jesus (The), by R. Winboult Harding. George H. Doran Co., New York. 210 pages. $2 net.

Back to the Long Grass, by Dan Crawford. George H. Doran Co., New York. 373 pages, illustrated. $4 net.

Can We Dispense with Christianity? by F. W. Butler. George H. Doran Co., New York. 208 pages. $2 net.

Christian Ways of Salvation, by George W. Richards. Macmillan Co., New York. 332 pages. $2.50.

Evolution of the Country Community (The), by Warren H. Wilson. Pilgrim Press, Boston. 259 pages. $2.25.

Faith that Overcomes the World (The), by Van Rensselaer Gibson. Macmillan Co., New York. 110 pages. $1.

Five Minute Sermons in Stories for Young People, by Henry T. Sell. Fleming H. Revell Co., New York. 159 pages. $1.25 net.

Freedom and Christian Conduct, by John A. W. Haas. Macmillan Co., New York. 318 pages. $2.25.

Hymns for the Living Age, edited by H. Augustine Smith. The Century Co., New York. 459 pages. $135 per 100.

Learn to Live, by Daniel A. Poling. Fleming H. Revell Co., New York. 208 pages. $1.50 net.

Life of Handley Carr Glyn Moule, by John Battersby Harford and Frederick Charles Macdonald. George H. Doran Co., New York. 383 pages, illustrated. $2.50 net.

Man and the Attainment of Immortality, by James Y. Simpson. George H. Doran Co., New York. 342 pages. $2.25 net.

Marriage Verdict (The), by Frank H. Spearman. Charles Scribner's Sons, New York. 321 pages. $2.

New Testament in Modern Education (The), by J. Morgan Jones. George H. Doran Co., New York. 303 pages. $3.50 net.

New Testament Today (The), by E. F. Scott. Macmillan Co., New York. 92 pages. 75 cents.

A new edition of this book at a lower price.

Purpose of Life (The), by James A. Walters. Weldon Book Co., Logansport, Ind. 57 pages. $1.

The purpose of life is to bring glory to God by our love for him. To achieve this we must be born of God in Christ. The greatest blessing of all is to have children in the home. These themes are worked out with earnest Biblical exhortation and argument.

Riddle of the Rhine (The), by Victor Lefebure. E. P. Dutton and Co., New York. 283 pages, illustrated.

Major Lefebure, who had unique experience of chemical warfare during the war, and subsequently made investigations in the chemical industry of Germany, writes this book as a warning against future possibilities. He says the German offensive of 1918 was no longer a war of explosives: German guns fired 50 per cent of gas and war chemicals.

Seventh Dayism X-Rayed, by Orval Leland Kelley. Standard Publishing Co., Cincinnati, Ohio. 109 pages. $1.

Some Living Masters of the Pulpit, by Joseph Fort Newton. George H. Doran Co., New York. $2 net.

Specimens of Biblical Literature, arranged and edited by James Muilenburg. Thomas Y. Crowell Co., New York. 413 pages. $2.50 net.

Ten Minutes by the Clock, by Alice D. Riley. George H. Doran Co., New York. 216 pages. $1.50 net.

Three to Make Ready, by Louise Ayres Garnett. George H. Doran Co., New York. 194 pages. $1.50 net.

Vision of Desire (The), by Margaret Pedler. George H. Doran Co., New York. 368 pages.

The Name That Shall Endure, by Gordon Watt. Sunday School Times Co., Philadelphia. 40 pages.

An evangelical exposition, name by name, of Isaiah 9. 6, "His name shall be called Wonderful, etc.," with deeply devotional application.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

Your magazine has so much of interest about Christian work, and is so unique in its presentation of encouraging things done by various religious organizations, that I want to express my appreciation for the inspiration that has come to me from reading, month by month, of the successes that have come to other church organizations, as well as our own.—Dr. L. Ernest Sunderland, superintendent New York City Protestant Episcopal City Mission Society.

GREAT MEN AND WOMEN OF THE BIBLE.

International Sunday School Lessons.

May 6. Samuel: Judge and Prophet.

Lesson portion, 1 Samuel 12. 1-5, 20-25.

The lesson portion serves appropriately as a point from which to survey Samuel's life, since it is a watershed in his career. Hitherto he has served as judge,—the last of the judges; hereafter he will still continue to serve the people, but in other capacities.

The crisis was induced by the popular desire for a king, as seen in chapters 8 to 11. So it meant not merely a change in office-holders, but a change in the office itself. Exit the judge, enter a king.

Before the inauguration of Saul is ended (11. 14, 15), Samuel makes an address. It is his valedictory upon resigning office.

Personal vindication, 1-5.

Samuel is now an old man. He had grown up in public view from early boyhood. The teacher can here review the story of his life thus far.

But his challenge to the people chiefly concerns his judgeship. To appreciate the complete and unanimous vindication they gave him it is necessary first of all to visualize the usual character of Oriental government and justice. Doubtless there are office-holders and judges in our land who could claim integrity in public office, but in the East....!

The Bible,—indeed, the whole range of history,—presents no nobler example of an unimpeachable career, in private or in public.

Vindication of God, 6-19.

With his own record thus cleared, Samuel next addresses the people on God's relation to Israel. It is his political creed, which has underlain his conduct of office. He rehearses national history (6-13). He sets two "Ifs" before them, the way of well-being and the way of punishment (14, 15), both king and people being involved. True patriotism is thus identified with loyalty to God.

God authenticates Samuel by answering his prayer with a sign from the heavens.

Promises and warning, 20-25.

This question of the sin of the people in asking for a king will need explanation. The ostensible cause was lack of confidence in Samuel's sons (8. 1-5). The real cause was deeper,—the desire to be like other nations in having a king (8. 6, 20). As such, it implied a rejection of theocracy: God the ruler of Israel, the judge his agent (8. 7). Therein lay its sin. And even though God let them have their way, it was still sin.

Notice how Samuel tries to calm the people and to steady them in loyalty to God. Verse 22 is a great declaration of the faithfulness and good pleasure of Jehovah.

Notice, too, Samuel's own new relation to the nation. He will be their intercessor and instructor: no longer their civil leader, but their spiritual guide. And for 35 years his usefulness continued in the capacity of prophet and teacher. He was, indeed, the first of the long line of prophets which lasted through the Old Testament, an order through whom God spoke to Israel.

May 13. David, the Poet-King.

Lesson portion, 1 Samuel 16. 1-13.

The establishment of the kingship in Israel has turned out badly. Saul does not measure up to God's requirements: he is guilty of flagrant disobedience. A new king is needed.

Upon whom will the divine choice fall?

Upon an obscure country lad, to whom the prophet Samuel is now sent on a private mission for his designation and anointing.

This our first introduction to David gives several keys to his personality and career. He was one of the people, a healthy, comely youth (12). He was the choice of God (1, 12). He was endued with the Spirit of God (13). "Whatever David attained in after years of noble character and disciplined power, whatever splendor he gave to Israel, whatever rich and lofty poetry he wrote for the comfort and inspiration of the world, grew out of that divine enduement."

David marks a new era in Jewish history, like Abram and Moses. His life story is recorded with such fulness that in making a brief survey the teacher will be embarrassed by the wealth of material. The rest of 1 Samuel tells of David in training for his lifework, in the school of hard discipline, his anointing of God not yet publicly revealed. He learnt patience in waiting God's time, and utter dependence upon him. 2 Samuel gives the story of his reign.

The teacher had better specialize on a few events in David's life which seem most significant in revealing those elements of his character and career which are appropriate for his class. What of his loyalty to Saul under great provocation and maltreatment? Of his friendships? Of his home life? Of his children? Of his political life? Of his military campaigns? There is also the darker side,—his sins and sorrows, the tragedy of Absalom, etc. What final verdict would you pass upon him as

man, as soldier, as king, and as in God's sight?

"A great king," says one in summing up, "with the tact of a practical politician and the ability of a military leader, possessing the passion of the seer and the literary genius of the poet."

Though David was a great sinner, falling from a great height to a great depth, he had a sensitive conscience that responded instanter to rebuke and exhortation. His repentance and restoration were such that the Christian believer can take his words and make them his own. God honored David with a large place in his plans for the redemption of the world.

For David's chief importance to us is seen in the way his name and influence are carried into the New Testament in connection with the first and second comings of our Lord. His throne merges into the throne of Messiah.

The base passage for this study is found in 2 Samuel 7, God's everlasting covenant with David. Note especially verses 8-16, which evidently has not found fulfilment in Solomon or other king of Israel nor yet in our Lord's human life 1900 years ago.

The New Testament opens with the genealogy of Jesus Christ "THE SON OF DAVID."

Gabriel astounded Mary with the assurance regarding her promised son, "The Lord shall give unto him THE THRONE OF HIS FATHER DAVID, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end" (Luke 1. 32, 33).

Clear through the New Testament the name of David is linked with our Lord, until the last page, where our Lord in glory still says, "I am THE ROOT AND THE OFFSPRING OF DAVID" (Revelation 22. 16).

May 20. Elijah, the Brave Reformer.

Lesson portion, 1 Kings 18. 30-39.

Elijah bursts on the scene in 1 Kings 17. 1 when the northern kingdom was at its lowest ebb of religion and morality. Ahab was king, Jezebel queen. The latter has introduced Baal-worship, with its cruelty and licentiousness. As the court religion, there is danger that Jehovah-worship will be overridden.

Over in the rough hill country of Gilead is a man to whom God is real and living. Without recorded introduction or explanation or call to repentance he hurls at Ahab a prophetic ultimatum of impending drought. From James 5. 17, 18 we learn that the drought came and ceased in answer to the prayers of Elijah.

The lesson portion for today is the most sensational episode in his stormy career. Its outward aspect is a dramatic challenge of Baal-worshipers. But back of this is a more important thing: the challenge of the people's choice in religion. "How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him!"

As Elijah saw it, there was a clear-cut religious issue, on which there could be no compromise. Is it not true that national well-being reduces in the last analysis to a religious issue? On all sides today we hear the warning that our nation needs a revival of religion to heal the grievous diseases that are eating into our national life.

The people were speechless, so Elijah proposed a test not inappropriate to the times (22-24). Our main interest is in Elijah's own actions.

The vain crying and frenzied efforts of the Baal-prophets give way to quietness and calm.

His first act is to repair a broken-down altar to Jehovah, using twelve stones, symbolic of undivided Israel: a meaningful act, for genuine reform in home and church and community and nation must begin with recognition and worship of God, and must command the undivided coöperation of the best elements.

Then Elijah prayed. As opposed to the "new thought" and alien cults of the moment, he calls upon the God of their fathers: who manifests his reality and power by fire from heaven.

In summarizing Elijah's life and character we see a man fearless and brave in obedience to God, standing for the right against any odds, crushing apostasy and wickedness relentlessly. Withal, a man of austere simplicity, of prayer, of homely virtues, human in his fear of failure.

He made deep impress upon his nation, and like the other Old Testament persons we have studied, he lives on into the New Testament. Take a concordance and read all the references to Elijah. Remember that he appeared in form recognizable to the disciples on the mount of Transfiguration. He lives up to the present day in the beliefs and practices of orthodox Jews, personally associated with their brightest hopes of future happiness and glory.

May 27. Isaiah, the Statesman-Prophet.

Lesson portion, Isaiah 6. 1-8.

Statesman and prophet.

Little is known of Isaiah's personal history. Isaiah 1. 1 says the subject of his vision was Judah and Jerusalem, and it extended over four reigns, some 60 years perhaps. There are other biographical references in this book and in the historical chapters in 2 Kings 18 to 20, with parallel passages in 2 Chronicles and Isaiah.

Scholars agree that he was probably of

high social position, perhaps of princely rank; a resident of Jerusalem, not a countryman. The nation had reached a high degree of prosperity under Uzziah, but in its train came luxury, idolatry, and social evils. When danger came upon Judah from outside, his policy of non-alliance with other small nations, but rather full reliance upon God, helped Judah to weather attacks under which Israel succumbed.

His book, whose authorship has been inconclusively attacked by critics, is regarded as the high water mark of Hebrew literature. Read it through and make a list of well-known passages in it. Isaiah is called the "evangelical prophet" because of the clear foreviews he gives of the life and sufferings and future glory of Messiah, his forerunner, the faithful remnant, and the worldwide blessings of the kingdom. See, with the help of a concordance, how many of his prophecies were fulfilled in the Gospels.

Vision and call.

At the time that the great earthly monarch died, Isaiah saw the King eternal. The material symbols of the Temple blazed with their spiritual significance as Isaiah worshiped.

The first impression was of the Lord's majesty,—seated upon a throne. From the seraphim he learnt the holiness of Jehovah of hosts, and what worship in heaven meant. The effect of the vision was to convict him of sinfulness and sink him in despair. With the sense of his own need came a realization of the need of others.

Notice that the live coal was not to touch his lips with oratorical power, as the reference usually implies when we pray for a preacher. It was for cleansing and forgiveness. The lips were touched because Isaiah had just confessed his unclean lips.

After such an experience what other response could a man make but "Send me"? He had a testimony to give regarding the majesty and holiness of God, his glory and his anger against sin. He has reached the end of self in his deep sense of need, so he is an eager volunteer to meet the needs of others.

The steps in this experience are not peculiar to Isaiah, and may be trod by us. Without the vision of God in Christ we have not had our supreme experience, nor have we the highest testimony to give.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

MAY, 1923.

TUESDAY, 1st. *If we live by the Spirit, let us also walk step by step with the Spirit. Galatians 5. 25* (Dr. Moule's translation).

There are more persons who worry about matters that belong altogether to the future than there are who are anxious to do well the duty of the present moment. If we would simply do always the next thing, we should be relieved of all perplexity. The law of divine guidance is "step by step."—J. Gregory Mantle.

WEDNESDAY, 2nd. *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. John 7. 17.*

Jesus taught his disciples how they were to come into knowledge. "If any man will do his will," if he goes about serving people, if he makes his life a life of true unselfishness, "he shall know of the doctrine, whether it be of God."—Robert E. Speer.

THURSDAY, 3rd. *I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. 1 Corinthians 15. 3.*

"Christ died,"—that is history. "Christ died for our sins,"—that is doctrine. Without these two elements, joined in an absolutely indissoluble union, there is no Christianity.—J. Gresham Machen.

FRIDAY, 4th. *Not as though I had already attained, ... I press toward the mark. Philippians 3. 12, 14.*

No one of us has any right to make today's encampment the place of his permanent habitation. No one of us has won any victory with which he has the right to be for a moment content.—G. Glenn Atkins.

SATURDAY, 5th. *Comfort in my affliction. Psalm 119. 50.*

The greater your calamity, the more urgency there is for you to look up from the ruins in the midst of which you sit, and see yourself not in ruins, but deep in the heart of your God.—Samuel Chadwick.

SUNDAY, 6th. *This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. John 17. 3.*

Why do not God's people know their God? For this reason: they take anything rather than God,—ministers, and preaching, and books, and prayers, and work and

effort,—any exertion of human nature instead of waiting until God reveals himself.— Andrew Murray.

MONDAY, 7th. *Grieve not the Holy Spirit of God. Ephesians 4. 30.*

It is not so much that we intentionally wrong him directly, for the things by which we grieve him are offences against others, and especially our Christian brethren. The words which follow very forcibly suggest the grievances of which he hints. Bitterness, wrath, anger, clamor, evil speaking, malice, unkindness, and unforgiveness,—these are things that grieve him, hurting his sensitive heart and rending the body of the Lord Jesus Christ which it is his special ministry to hold in unity and love.—A. B. Simpson.

TUESDAY, 8th. *By faith ye stand. 2 Corinthians 1. 24.*

The faith that can live anywhere is the faith the world needs.—Margaret Slattery.

WEDNESDAY, 9th. *It is good for me that I have been afflicted, that I might learn thy statutes. Psalm 119. 71.*

Pain is not sent by an angry God to punish, but is permitted by a loving Father to recall us to our higher selves.—G. Sherwood Eddy.

THURSDAY, 10th. *Be ye therefore perfect, even as your Father which is in heaven is perfect. Matthew 5. 48.*

God wants us to be perfect. The standard he sets is faultless. The goal of the divine purpose is not a discord, but a harmony; it is not a defeat, but a victory; it is not a blemish, but perfection.—J. D. Jones.

FRIDAY, 11th. *Ye are my witnesses, saith the Lord, that I am God. Isaiah 43. 12.*

You are responsible to represent Jesus Christ today.—Robert E. Speer.

SATURDAY, 12th. *And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. Acts 8. 6.*

Acquiescence in the will of God is of the very essence of conversion.—W. L. Watkinson.

SUNDAY, 13th. *This was the appearance of the likeness of the glory of the Lord; and when I saw it I fell upon my face. Ezekiel 1. 28.*

Sometimes we feel that exaltation in very deed comes from on high, and is a divine blessing, a very real and double assurance of adoption. But it is not so easy to realize that prostration is also an aspect of divine ministry, and is absolutely essential as the forerunner of rapture of soul.—Joseph Parker.

MONDAY, 14th. *Having an high priest over the house of God, let us draw near with a true heart in full assurance of faith. Hebrews 10. 21, 22.*

If you have not the faith of assurance, practise the faith of adherence. That, at least, is in your power. Cleave to God exactly as if you were certain of being accepted of him at last. Thus fulfilling his own conditions, you will be accepted of him, whether you are assured of it beforehand or not.—Jacques Bonneval.

TUESDAY, 15th. *Keep yourselves in the love of God. Jude 21.*

"Keep yourselves in the love of God" does not mean keep yourselves loving God, but keep believing and rejoicing that God loves you.—Maltbie D. Babcock.

WEDNESDAY, 16th. *I will therefore that men pray everywhere. 1 Timothy 2. 8.*

Paul was an optimist because he was a man of prayer. He was in constant communication with the base of supplies. He believed in Christ who said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—James I. Vance.

THURSDAY, 17th. *They which receive abundance of grace . . . . shall reign in life. Romans 5. 17.*

How significant, how exhilarating are these words! Not the life when we have passed the gate of pearl, but the life that is now. Not our life when we stand on the brow of the transfiguration mount, but the life at home, or in the daily walks and common places of existence. It is possible that there is a life to be lived in the common round and the daily task, so royal, so radiant, so blessed, that those who live it may be said to reign in life.—F. B. Meyer.

FRIDAY, 18th. *The Lord our God will we serve, and his voice will we obey. Joshua 24. 24.*

Now, what has God said to you that you have not obeyed? There is nothing new for you until you go back to that point and obey.—G. Campbell Morgan.

SATURDAY, 19th. *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. John 15. 8.*

In the day of final reckoning between God and one's own soul, there will be only one standard by which to measure life, and that will be, "How much has the gospel of Jesus Christ enabled us to become and to accomplish?"—Wilfred T. Grenfell.

SUNDAY, 20th. *It is good for me to draw near to God. Psalm 73. 28.*

Some things cannot be bought, or earned, or achieved; they must be caught. They

are transmitted by contact, as fragrance is. Perhaps the greatest consequence of prayer is just this atmosphere which the life carries away with it, as Moses came with shining face from the communion of his heart with God. True prayer is habitually putting oneself under God's influence.—Harry Emerson Fosdick.

MONDAY, 21st. *There arose a great storm of wind, and the waves beat into the ship, so that it was now full. And [Jesus] was in the hinder part of the ship, asleep. Mark 4. 37, 38.*

Christ sometimes delays his help that he may try our faith and quicken our prayers. The boat may be covered with the waves, and he sleeps on; but he will wake before it sinks. He sleeps, but he never oversleeps, and there are no "Too lates" with him.—Alexander Maclaren.

TUESDAY, 22nd. *Let the word of Christ dwell in you richly. Colossians 3. 16.*

The quickest way to love the Bible is to throw your heart absolutely open to the love of Jesus Christ. Our love to God is always the echo of his love to us, and as we love him we love his Book.—G. H. C. Macgregor.

WEDNESDAY, 23rd. *And in hell he lift up* his *eyes, being in torments. Luke 16. 23.*

Ah, why did many a professor but not possessor of the faith that is in Christ Jesus not lift up his eyes before? Because he was so accustomed to hear the gospel that his soul slept under it. Alas if you should lift up your eyes there, how bitter will be your wailings! The Saviour's own words reveal the woe.—C. H. Spurgeon.

THURSDAY, 24th. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief. 1 Timothy 1. 15.*

Christ coming into the world to save sinners demonstrates our helplessness, since God never does for us what we can do for ourselves.—W. L. Watkinson.

FRIDAY, 25th. *Then Jesus answered and said unto her, O woman, great is thy faith! Be it unto thee even as thou wilt! And her daughter was made whole from that very hour. Matthew 15. 28.*

Jesus had to surrender unconditionally to the woman's faith, and answer with a heart bursting with wonder and joy.—Krumacher.

SATURDAY, 26th. *But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Matthew 6. 6.*

As a man prays in his heart, so is he. Prayer life is the test of character. I do not mean by prayer life what a man will say in public: that may be artificial, it will certainly be correct. By prayer life I mean the closet life, a man's secret and sincere communion with God. When a man goes into his closet and shuts the door on a curious world, what he is essentially will express itself in his speech.—Harris E. Kirk.

SUNDAY, 27th. *The Lord added to the church daily such as should be saved. Acts 2. 47.*

O days of heaven, come again, until this round world is filled with the love of God in Christ, and the multitudes realize that a new era, the era of the love of God in Jesus Christ, has burst into summer bloom and fruitage!—F. B. Meyer.

MONDAY, 28th. *He that overcometh shall inherit all things; and I will be his God, and he shall be my son. Revelation 21. 7.*

All the wealth of this world and all the planets,—everything,—is mine; I am joint-heir with Jesus Christ! Find out what Jesus Christ is worth, and I will tell you what I am worth. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Think of that,—the son of God!—D. L. Moody.

TUESDAY, 29th. *Where sin abounded, grace did much more abound. Romans 5. 20.*

Yes, sin is a big thing, but grace is a bigger thing; the biggest thing even in this rebellious and indifferent world. Well, then, let your loins be girt about with that truth! Put it around your fears and uncertainties like a strong girdle! Wear it ever, night and day!—J. H. Jowett.

WEDNESDAY, 30th. *I go to prepare a place for you. John 14. 2.*

The sharers in Christ's peace, in Christ's joy, in Christ's knowledge, in Christ's power, in Christ's work, in Christ's love, in Christ's glory, are to be sharers in Christ's home. This gives the crowning touch to it all! It reveals the life of heaven as a life of intensely personal followship with our blessed Saviour. What a holy, what a blessed, what a solemn thing it is to be one with Christ!—G. H. C. Macgregor.

THURSDAY, 31st. *Trust in the Lord with all thine heart. . . . . In all thy ways acknowledge him, and he shall direct thy paths. Proverbs 3. 5, 6.*

The last thing we learn to believe is that God's plan for us is better than our own. Yet none of us ever finds his highest blessedness until he gives up his self-chosen life and falls into God's perfect plan.—H. C. Mabie.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Lessons from the Psalms: A Prayer Psalm.

Psalm 86. May 6.

As a cry of pain appeals to a mother heart, so the cry of need appeals to God (v. 1).

If earthly parents hear
Their children when they cry;
If they with love sincere
Their children's wants supply:
Much more wilt thou thy love display,
And answer when thy children pray!

As the lark mounts up to the heights of the sky by beating its wings again and again upon the air, so will daily prayer carry us upward to the place where we too can say, "Thou art great, and doest wondrous things; thou art God alone!" (10).

Then, O Lord,

Inspire me to pray, and then the thought,
Born of thyself and reared in my poor heart,
Shall soon return from its high soarings,
fraught
With all the blessings heaven can impart!

And these blessings shall be unto thee also a token for good (17).

* * * * *

A Southern gentleman said: "We had an old colored cook who often used these words in prayer, 'O Lawd, don't let we uns be choicy! Help we uns in all our changes and chooses!'"

In other words, "Not my will, but thine be done!" Or as David put it, "Unite my heart to fear thy name," meaning, concentrate my attention and desires upon thy will.

* * * * *

"Thou hast delivered my soul from the lowest grave" (13), said David. Encouraged by answered prayers he trusted in the present.

Man's plea to man is that he never more
Will beg, and that he never begged before.
Man's plea to God is that he did obtain
A former suit, and therefore sues again.
How good a God we serve, that, when we sue,
Makes his old gifts the examples of his new!

O Soul,

If thou wouldst learn, not knowing how to pray,
Add but thy faith, and say as beggars say:
"Master, I'm poor and blind, in great distress,
Hungry and lame, and cold, and comfortless;

Cast down thine eye upon a wretch, and take
Some pity on me for sweet Jesus' sake!"

But hold! take heed this clause be not put in:
"I never begged before, nor will again!"

* * * * *

Dr. Amos R. Wells has beautifully put the spirit of the psalmist in the following lines:

I praise thee for the gift received
Before I ask,
And with the word, "I have believed,"
I take my task.

I will forget the past abhorred.
To faith be true,
And only ask, "What wilt thou, Lord,
That I shall do?"

Why Do We Believe that Jesus is the Son of God?

John 20. 24-31. May 13.

One who was questioned in regard to the deity of Jesus said:

"I know if I am not asked!"

Christ meets all the heart's yearnings. Who can describe those yearnings?

One lives and dies upon the words of Christ, but who can tell how he lives, or how he dies?

Who but God, who so manifested himself in his Son's humanity that our yearnings are satisfied and life's problems set at rest? How all this can be accomplished is one of the things we must leave to God.

* * * * *

Listen to this testimony from one of a criminal tribe in India. Speaking to the missionary he said:

"Please do not come here for the next two weeks! We like to have you come, but the next two weeks is our special thieving time, and your message of Jesus creates in us a desire to be honest and righteous. If you continue to come, we will not have the courage or the desire to steal."

Of whom but the Son of the living God could such be said?

* * * * *

The annals of Christianity are replete with the records of men and women whose lives became godlike by following the teachings of Christ.

"If I could draw Phillips Brooks," said Dr. Henry Van Dyke, "I would make every line say, I believe in the love of God, incarnate in Christ to save men."

If Jesus is not God, says one, then Christianity is not a religion, but a contribution to moral philosophy. But it is as religion that Christianity works in the hearts of mankind.

Life has always been regarded lightly where the story of Christ is unknown. Self-murder is not a crime in heathendom. Great philosophers have regarded suicide as a virtue. But the God-man taught mankind what it is to be a man.

* * * * *

Christ's position in history proves his deity.

"Is it not amazing," said Napoleon, "that whereas the ambitious dreams of Cæsar and Alexander and myself should have vanished into thin air, a Judean peasant should be able to stretch a dead hand across the centuries and control the destinies of nations and the children of men?"

And yet his work for the children of men is only just begun. His ideals for us all are centuries ahead of the best of us.

In thee is every type fulfilled,
In thee is every yearning stilled,
For perfect beauty, truth, and love;
For thou art always far above
The grandest glimpse of our ideal;
Yet more and more we know thee real,
And marvel more and more to see
Thine infinite reality!

Something in the Bible that has Helped Me.

Psalm 19. 7-14. May 20.

Just as the violet gets blue from the sunlight, the rose red, the buttercup yellow, the lily white, so we individually and separately get from the Bible that which satisfies our needs.

When some one asked Tennyson what he thought of Christ's life as given in the Gospels, he replied, pointing to a flower growing by the path:

"What the sun is to that flower, Jesus Christ is to my soul!"

* * * * *

The record of Christ's temptations is a help because we learn

He knows what sore temptations mean,
For he has felt the same.

His miracles help us to see that

His hands were always helping, and his eyes were always kind,
And he never was too busy to heal the sick and blind.

His call to the fishermen and others to be his disciples sets us to thinking of his call to us.

Jesus calls us o'er the tumult
Of our life's wild, restless sea;
Day by day his sweet voice soundeth,
Saying, Christian, follow me!

Jesus calls us: by thy mercies,
Saviour, may we hear thy call;
Give our hearts to thy obedience,
Serve and love thee best of all!

His promises help us to feel that there's not a step between earth and heaven that is not carpeted with his love.

His parables show us that to meet the full approbation of our Lord our religion must be alive, active, filling every nook and crevice of our daily life. As one has said:

"I was called to the vineyard of the Lord, and at once I made up my mind that I was not called to eat grapes, but to hoe, and I've been trying to hoe ever since."

* * * * *

A Norwegian sailor, soon after his conversion, was on a ship during a terrific storm. One of the older men said to him, "There is only seven-eighths of an inch between us and hell," which rather unnerved him for a moment, but lifting up his heart to God he received this message: "Underneath are the everlasting arms," and he replied:

"The ship is undergirded by the everlasting arms!"

What words can express the security, peace and comfort this mighty undergirding by his arms has given when waves of trouble terrify almost to the point of giving up in despair!

* * * * *

The Bible as a whole, and especially the New Testament, helps one to feel assured of the ever-presentness of God.

God is BEFORE me,—he'll be my guide;
God is BEHIND me,—no ill can betide;
God is BESIDE me,—to comfort and cheer;
God is AROUND me,—so why should I fear?

Medical Missions at Home and Abroad.

Matthew 4. 23-25; 10. 5-8. May 27.

In America the medical gospel stands, in most cases at least, for special sympathy and tenderness, devotion and thoughtfulness. In the Orient it is just the opposite. Sickness is believed to be the work of demons, and all manner of barbarities are practised to get rid of them. Drums beat about the bed of the sick, and gongs are sounded. Sharp cuts are made wherever the pain is, in order to let the evil spirit out.

Under such circumstances, writes a medical missionary, an angel from heaven could not be more welcome than a doctor or nurse.

"Oh," said a Brahman in India to a missionary, "you know not a tithe of what our missionary doctor does. She is a veritable angel of light in our city, in homes where none of us could be hired to enter, and where she needs must have untiring patience with our foolish, unreasonable customs and prejudices."

* * * * *

A home missionary in Arizona recently wrote:

"There came to us an emaciated man, who

said, 'I want that spirit.' Asked what he meant, he replied, 'Last winter I was ill unto death, and so was my family. Had it not been for your immediate response with physician and medicine and food and clothing, we would have died. You did not know us; we are aliens; but you saved us. It certainly could be nothing but your religion that would cause you to be so kind to strangers and foreigners. I want that spirit.'"

* * * * *

In India there are 150 women doctors to about 150 million women of whom forty million live in purdah (that is, behind a screen or curtain), and may be treated only by women.

"It is these medical missionaries who are winning the hearts of our people," said a Mohammedan. "We too must build hospitals and care for the sick and dying if we wish to keep our religion alive."

A few years ago a young Vassar girl, on being introduced to a great multitude as a new appointee for foreign service, was asked by a stylishly gowned lady:

"Miss B——, are your parents living?"

"My father is living, but mother is in the Better Land."

"Miss B——, do you know what you are about?"

"I think I do," was the modest reply.

Her young husband thought so, too, when he saw her smoothing the fevered brow of dying Jessie in far-away Assam, and heard her whisper, "Jessie, tat Yeesoor nam ase" ("Jessie, there is Jesus' name"), as she held a little card before the glassy eyes. The smile that lighted that homeless hut is with us to this day.

This same young nurse was asked during her first furlough home: "Does it pay?"

"I am so much happier over there!" she replied with beaming face.

A Rural Sunday School near Northfield.

Rural Sunday School Effort.

Many years ago D. L. Moody sought to enlist the coöperation of the students in The Northfield Schools in Sunday school and evangelistic work in their immediate neighborhood. As a result, bands of students have gone into the neighboring rural communities to hold Sunday school services, and often to conduct evening services. For those who have not the means of conveyance to attend the regular service in the village three and four miles away, this service has been widely appreciated. Many a boy and girl while in school has thus received a vision of service which later has led to work upon far distant fields, as well as in the homeland.

Among these district Sunday schools the oldest in point of time has been the Barber district, in an adjoining town across the New Hampshire line. Here for nearly forty years these services have been held under the auspices of a group of students in Northfield Seminary. Many a girl now beyond the seas recalls her early experience in Christian service in the ministry to the children in this school house. Our picture will show how it flourishes in numbers at present.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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17271.. 2 50		17277.. 2 00

Dear Mr. Moody,

I want to thank the publishers of the RECORD for their kindness in sending me your splendid paper from month to month. You can little imagine the good you are doing in supplying this to missionaries. It is a great inspiration and help to be able thus to attend Northfield by proxy. In a city like this there isn't much opportunity to gain any inspiration from outside, and it is a real treat to sit at the feet of men of the type who come to Northfield from year to year. I hope to be coming home this year, and trust that attendance on one of the Northfield conferences will be part of the stimulus of my furlough.—Rev. H. A. Bilkert, American Mission, Baghdad, Mesopotamia.

Receipts, Feb. 15 to Mar. 15.

Rev. Charles W. Abel's Work in New Guinea.

17278..$ 25 00	17280..$20 00	17283..$26 00
17279.. 100 00	17281.. 25 00	17284.. 31 00
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BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

MAY, 1923.

Tuesday, 1st. 2 Kings 5. 20-27.

A man is his own worst enemy. We sometimes wonder at the mysteries of election, but a study of the characters of rejected men will reveal that divine judgment is consequent upon human perversity.

Gehazi might have been the third in an illustrious line. As Elisha was to Elijah, so Gehazi was to Elisha, and if his heart had been pure the mantle of authority might have passed to him. Gehazi had many fine qualities, but like Balaam, who was a man of extraordinary capacity, he had a secret sin, a besetting sin, and it ruined him. He was a covetous man, and he regarded spiritual gifts as marketable commodities. Whenever a minister of Christ allows himself to barter the Word of God for gold, salaries and fees, he is lost. We do not mean that a laborer is not worthy of his hire, or that he who preaches the gospel should not live of the gospel, but we do mean that the selling of services which may be legitimate for every other man in the world is unlawful in a minister of the gospel.

Gehazi went after Naaman, and by a wicked falsehood weakened his master's message and misrepresented his master's attitude. "My master hath sent me," said the wicked man. Barnes says, "In these words Gehazi destroyed the effects of Elisha's teaching that the blessing of the God of Israel was not to be bought with money. Naaman is now instructed that the prophet of Jehovah is ready to receive a reward if it is conveyed to him with sufficient privacy and delicacy."

Gehazi asked an extravagant price, but the grateful Naaman gave him double. The unhappy man had allowed his passion for money to blind his mind to other contingencies. He forgot that Elisha was still a seer. Hence his sin was exposed before he confessed it, and his judgment was swift and terrible. Worse than leprosy, however, was the loss of the right to stand as a prophet of God. Gehazi made his own hell. Let us guard ourselves from mixed motives in religion!

Almighty God, help us to serve thee with pure hearts! May the words which we utter in thy name be defended by the simplicity and sincerity of our own characters! May our lives adorn the gospel! For Christ's sake. Amen.

Wednesday, 2nd. 2 Kings 6. 1-23.

We can become so deeply absorbed in the story of making an iron axe swim as to forget the deeper and more beautiful story of a friendship and intimacy existing between Elisha the president of the school of prophets and the students of the school. Evidently Elisha the man was always bigger and better than his work, influential as that undoubtedly was.

There is no need to think of the story of the axe-head as magic. We attach a certain idea to the word "stick," and imagine that what Elisha did was simply to throw a stick on the water and it acted as a magnet.

First, however, the Hebrew word means "tree," and not "stick"; second, there is evident connection between it and the recovery of the axe. Elisha did not tell the axe to float. He put a piece of wood into the stream in such fashion as to make the recovery of the axe possible. He may have placed the wood under the axe so as to lift it, for he told a man to take hold of it when it came to the surface.

In the incident of Dothan we learn first that Elisha was using his powers for the guidance of his country. The king of Syria had to learn that there is something more than statecraft behind the policies of nations. He thought that if you know a country's resources in men and equipment it is a comparatively easy thing to conduct a victorious campaign against it: he had to learn that there are other forces than what are visible. At last he fastens on Elisha as a cause of his failures, and determines to capture him. But again he miscalculates. He forgets that a man is not to be explained by what is apparent. All heaven was on the side of Elisha.

On verse 19 Barnes says, "There is nothing improbable in this story if we acknowledge that Elisha possessed beyond most men self-possession and readiness of speech and action. The real difficulty of the account is the moral difficulty: how could a prophet use this deceit, how could he ask his God to aid him in it? The answer to which is that to deceive an enemy was considered by no one at this time to be wrong, and if the device was not wrong there was no reason against praying for divine aid in carrying it out."

Elisha wishes his victory to be moral. He asks that no physical harm be done these men. He wants them treated as guests. His victory is spiritual, and not carnal. And it is more complete, for men so treated cannot be persuaded to fight against their hosts.

O God, teach us that the weapons of our warfare are not carnal! Help us to overcome evil with good! May our victories be born of prayer! Help us to turn our enemies into neighbors! For Christ's sake. Amen.

Thursday, 3rd. 2 Kings 6. 24 to 7. 20.

It is difficult to assign a date to this episode. The king of Israel is unnamed. Did the incident happen during the reign of Benhadad I or II? We cannot say. It is quite likely that it occurred during the reign of Benhadad II, and that the king of Israel was Jehoahaz. At any rate, it was a terrible time. The suffering of the people was so awful that mothers killed their own children in order to keep body and soul together. The elders were perplexed, and resorted to Elisha to seek counsel. While the conference proceeded the king went abroad, and was overwhelmed by the sights he beheld and the appeals that were made to him. In his distress he became impatient at the prophet. Why had not Elisha come to see him? Why did not the prophet come to the rescue of the people? Surely the blame must rest with Elisha, and if so he ought to die. It was on Elisha's advice that the king had held out against the invaders. If God were coming to help his people, why did he delay so long?

Man's extremity was God's opportunity. In some mysterious way an idea began to circulate in the Syrian camp that Israel was waiting the arrival of allies, that the Hittites and Egyptians were on their way. Soon panic overtook them, and they fled, leaving abundant supplies. Four lepers discovered the deserted camp and brought the glad news to the city.

Parker says: "The circumstances of life are often rendered the more critical and trying because of the lessons with which history furnishes us to the effect that deliverance is always really near. God is never absent from his universe. Wherever God is, he is known as the hearer and answerer of prayer, the father of his children and the ruler of all forces. At the same time, as a mere matter of fact he does allow his children to be stripped, smitten, impoverished, overthrown, and we are entitled to infer that all this disastrous visitation is absolutely necessary for the thorough expurgation, training, and final purifying of the spirit of men. It is by a study of such depleting and (as they appear to us) ruinous circumstances that we come to see really what was meant by human apostasy. We do not know how far man has gone from God until we measure the line of his return to his Father. The outgoing seemed to be a step, but the coming back to God's sanctuary and smile would seem to require the days of a lifetime, and to be only fully completed when man draws his last breath on earth. It seemed but a little thing that man should disobey once, and that for what may be termed a first offence he should be expelled from all the security and joy of paradise: but what if the supposed smallness of the offence be attributed to our narrowness of judgment, and what if the real offence is to be measured by the infinite difficulty which is found by every soul in returning to the forgiveness and peace of God?"

Our Father, give us the open vision which will enable us to see the helpers who are always waiting on the obedient and believing heart! When face to face with difficulty, make us conscious of our resources! Help us to use thy power! Amen.

Friday, 4th. 2 Kings 8. 1-15.

The story of the lady of Shunem is one of the most beautiful stories in the Bible. Her courtesy, her dignity, her independence, are portrayed in such fashion as to show her breeding. She had shown fine hospitality to God's servant in the day of opportunity, and he never forgot it.

She has evidently lost her husband, who was always ready to aid her in her fine and generous projects, and is living on her estate with her son. Elisha once more shows her his appreciation of her kindness. He sees troublesome days ahead. Famines were common in those times. They arose from three chief causes, war, drought, and locusts. So he advises the lady to take her son and go abroad for seven years.

It is a sign of the moral preëminence of Elisha that Benhadad of Syria should send to him in his distress, and through him seek the aid of Israel's God. The message of Elisha is designed to bring comfort to the king. Then the prophet, by the strange instinct with which he was endowed, began to read the soul of Hazael, who was the king's messenger. He saw that in his heart Hazael desired the king's death, that his desire would lead to crime, that Hazael was a man of the type to work evil; and as he thought of the misery that would come to his own people the good man wept.

Such words and such emotion should have changed the heart of Hazael, but they did not. It is one of the mysteries of life that when wicked men embark on certain types of wickedness, discovery and warning do but confirm them in their evil ways. It was so with Balaam, it was so with Judas Iscariot, it was so with Hazael. Hazael was a usurper, and not heir to the throne, and though he recoiled from the picture of himself drawn by the prophet he went forward to fulfil the deeds of which he was ashamed.

O God, save us from ourselves! Teach us not only to hate the sins that make thee mourn, but to turn them from our breasts! As it is not in us to guide our ways, we pray that thy Holy Spirit may teach us. Amen.

Saturday, 5th. 2 Kings 8. 16-29.

Our attention is now called to Joram or Jehoram king of Judah. For political reasons an alliance had been made between the two kingdoms through his marriage to Athaliah. It was a move fraught with peril. Athaliah was an adventurous woman ready to make bold claims and to resort to any means for their fulfilment. She led her husband into the religious compromises which had imperilled the safety of Israel. Had it not been for the purpose which Jehovah intended to fulfil through Judah, sorrow and suffering would have been the price of her evil counsel.

Jehovah was bound by his promise to David to "give him a lamp for his children always." Barnes says, "The lamp was both indispensable and conspicuous; like our word hearth it denotes the home. The light kept burning was a sign that all was well. The removal of the light, on the other hand, was a sign of the desolation of the home." Yes, we need to be thankful for those who laid our family traditions in piety! The inheritance of a God-blessed hearthstone is the most precious thing that can come to any of us.

The story of Zair shows the impossibility of carrying on a successful campaign without the loyal support and coöperation of the people. If a king is rich enough he may buy the services of adventurers from abroad, but ultimately he will fail because his people are not behind him. When Joram went against Zair his soldiers went home.

His son Ahaziah, influenced by his mother, followed the Baal-worship which Ahab had condoned. His reign was short, and appears to have been terminated by an arrow. Thus does an alliance based on a compromise in religion lead to disaster.

O God, give us sincere and loyal hearts! Help us to serve thee only! Guard us from compromise in holy things! May our allegiance to thee be true! Amen.

Sunday, 6th. 2 Kings 9.

For many years Jehu had been marked out for high distinction. He had become the most forceful man in the kingdom, and Elisha saw that the destinies of Israel were to rest in his hands. The policy of Ahab had led to trouble. Syria was against him, tributary nations were revolting, Assyria was threatening, the people were becoming alienated. Elisha felt the hour had come when the judgment pronounced on the house of Omri was to be fulfilled. He therefore sent an unnamed prophet to anoint Jehu king. Was Elisha precipitate in his action?

Jehu was known as a man who hated Baal-worship and as standing on good terms with Syria. It seemed sound politics to choose him. As we find him paying tribute to Assyria during the first year of his reign it may be that he was able to make terms with Shalmaneser. Elisha evidently realized that he had to reckon not only with Joram the king, but also with Jezebel, and therefore he urged swift action.

Jehu acted swiftly. Verse 22 gives his challenge to the king. Barnes says, "The two sins, whoredom and witchcraft, are mentioned together as the characteristic sins of the inhabitants of a harem. Witchcraft was believed to be a real power, and so was used to further the aims of unlawful passion. It is probable that there is here a further reference to Jezebel's introduction of foreign worship, for Baal-worship was regarded as spiritual whoredom." With ruthless energy Jehu directed the slaying of Ahaziah and of Jezebel.

We must remember that Jezebel never once compromised in her religion. She came, a princess of Tyre, on the stipulation that her religious convictions were to be respected. She never once behaved otherwise than as became a king's daughter. She met her death attired like a queen, hurling the taunt of murderer against Jehu. Her influ-

ence in Israel was evil, but she never was known to swerve from what she considered her duty and privilege. If she had been won to the worship of Jehovah she would have been a wonderful woman, and her influence would have reached through all generations.

O Lord, we would that our lives might become so fragrant through the indwelling of thy Spirit that men might be attracted through them to the love and service of our Redeemer! Amen.

Monday, 7th. 2 Kings 10.

Our minds revolt from the hideous crimes of this chapter. True, they were in accordance with the custom of the age, whereby when a new dynasty was set up all possible claimants to the throne on the ground of descent from the former dynasty were regarded as liable to execution, but custom must not be referred to as condoning crime. The world advances by the revolt of the human conscience. Jehu did a wicked and cruel thing. His behavior to the priests of Baal was monstrous. He would give his plighted word, he would use the most sacred occasions for the purpose of establishing himself as an autocrat.

Jehu's plea was that he did evil that good might come. For years he had known himself as the chosen of the Lord: Elisha had made known the divine purpose. For years he had held his hand, waiting for the divine signal. During the interval he had carried out the policies of his sovereign. But when Elisha sent to anoint him he knew that the cup of divine vengeance was full to overflowing.

Skinner says: "From Jeremiah 35 we learn that Jehonadab was the father (i.e., founder) of a religious order called the Rechabites, who observed the rules imposed by him with scrupulous fidelity down to the fall of the kingdom of Judah. The institution of the order, with its vows of abstinence from wine, from agriculture, and from settled dwellings, was clearly meant as a radical protest against the whole system of civilization which the Hebrews had inherited through the conquest of Canaan. That civilization was so permeated by the corrupting influence of Baal-worship that to men like Jehonadab there appeared no way of preserving the purity of the religion of Jehovah except a return to the primitive simplicity of the nomadic state. The rise of such a movement at this juncture of the history is a sign of the profound and far-reaching issues involved in the conflict between Jehovah and Baal. It shows that others besides Elijah felt that the names Jehovah and Baal stood for two opposite and irreconcilable principles of religion. Jehonadab's extreme and one-sided assertion of that conviction reveals the depth of antagonism which rent the life of the nation in twain, and it explains the eagerness with which he entered into the bloody measures planned by Jehu."

Our Father, grant us grace not to let our good be evil spoken of! Restrain us from using carnal weapons for the defeat of thy enemies! May our eagerness to see a pure and spiritual worship in the land not lead us to cruelty or to alliance with those who are passionate! For Christ's sake. Amen.

Tuesday, 8th. 2 Kings 11.

Barnes says: "The king's mother was nearly always a person of great influence in an Eastern court. In this case the death of the king at twenty-two or twenty-three years of age left an infant as the direct heir to the throne. Probably under these circumstances some more distant heir would have seized the crown, and Athaliah would have lost her position as queen. Athaliah's massacre of the members of the royal house prevented this. As a daughter of Ahab she was perhaps also a daughter of Jezebel; in any case her vigor and unscrupulousness remind us of the Phœnician princess. Her task was the more easy since Jehu had destroyed forty-two of the brethren of Ahaziah."

Unwillingness to accept second place led this woman to become a murderess. She would sweep everyone aside who might legitimately come to power. But she failed to reckon with human nature. Ahaziah had a sister who was married to Jehoiada the high priest. This lady loved and pitied her little baby nephew, and therefore spirited him away and hid him in the Temple. For six years the little fellow was watched over and trained by the priests. When an auspicious hour arrived Jehoiada had him anointed and proclaimed king, and ordered the execution of Athaliah.

The first act of the new reign was the destruction of the temple of Baal, which shows that Athaliah had done in Judea what Jezebel had done in Israel.

The story of Joash is interesting as showing the influence of heredity and environment. The fact that his mother belonged to the Jewish race is important. The agreement of the people that they would unanimously coöperate in the upbuilding of the state on a foundation of loyalty to Jehovah is also to be considered. King and people went forward together under a strong religious impulse. No wonder that for forty years the nation prospered. The youthful king was committed to a sacred trust, and his heart was trained to observe it. Would that every child of seven were as carefully trained! Some day we shall wake up to the significance of early childhood.

Our God and Father, we pray that the families of thy church today may be reared in the nurture and admonition of the Lord! Teach fathers and mothers everywhere to develop their little ones as the children of God! Let thy blessing rest on Sunday schools in every land! Amen.

Wednesday, 9th. 2 Kings 12.

It might have been expected that a boy reared in such an atmosphere, living under the control of so masterful a man as Jehoiada, would have been more or less a tool in the hands of the priests, but it was not so. For a time Joash carried out the policies advised by the high priest, but as the years passed he came to have a mind of his own, and under necessity did not fear to express it. When he gave permission to the priests to collect certain revenues, it was with the express condition that they were to use the money for repairs, and when they abused their trust he called them to account. As king he regarded himself as head of the sanctuary. There were certain offices which priests might fill, but the oversight of the Temple was his concern, and he meant it to be properly guarded. We admire a man who is faithful to his trust. Joash does not requisition the money that came from the annual assessment of the people. This was warranted to the use of the priests, and he respected it. The free will offerings were presented for a special purpose, and this the king intended to be used for the repair of the fabric.

The controversy between Joash and the priests seems to have left a rankling sore in their mind. When at a later period Joash finds it necessary to turn to the Temple for the resources with which to pay the tribute demanded by Hazael, king of Syria, the breach widened. Joash is reported to have sided with certain of the nobles who sought to have rival centers of worship to that of the Temple, and this led to a rebuke at the hands of Zechariah the son of Jehoiada, a rebuke resented by the king. The result was his assassination by two members of his household.

Violence never settles any controversy. Religious wars do not advance the cause of Christ. Good men need to guard themselves against the passions of partizanship.

The record of a great king is spoiled by a sin which is described in Chronicles as ingratitude. A man who owed his life to Jehoiada in a fit of passion destroys the life of his benefactor's son, and destroys it because as a servant of Jehovah he had dared to tell the king his fault. It is a black blot on a splendid life. Let us seek grace lest our faults of temper spoil the record of our lives!

Almighty God, teach us how to rule our own spirits! Help us to accept rebuke with meekness! Teach us to stand in the integrity of our spirits! May we follow in the footsteps of Christ! Amen.

Thursday, 10th. 2 Kings 13. 1-13.

Our attention is now turned to the northern kingdom. We are first told of Jehoahaz the son of Jehu. His reign was marred, as was the reign of Jehu, by the fact that notwithstanding certain excellent qualities he followed in the policy of Jeroboam. The sins which are referred to were not what we mean when we use the word. We have learned that sins are moral wrongs, but the sin of Jeroboam was a ceremonial matter. He permitted religion to develop apart from the priesthood in Jerusalem.

Who was the savior who came to the rescue of Jehoahaz in response to his prayer to God? As far as we are able to trace the history, Hazael was kept back from further pressure against Israel by the appearance of one mightier than himself. While he was busy spoiling his southern neighbors he found his own kingdom invaded from the north by Adad-nirari III of Assyria. Thus did help come from an unexpected quarter.

The story of Jehoash or Joash, king of Israel, is briefly told. He also continued the policy of developing a national religion apart from Jerusalem. This seemed to the priestly party an unpardonable sin: it seemed to imply that Jehovah was divided. We must remember this point of view whenever we meet with the phrase "Jeroboam, the son of Nebat, wherewith he made Israel to sin." Ultimately the only test of sin is the judgment seat of Christ.

The scene between the dying Elisha and Joash is very affecting. If only the young man had caught the spirit of the prophet he might have welded the two kingdoms again. As it was, he above all kings after Solomon attained to the possibility of such an event.

Our Father, help us to be loyal to thee! May we so live that men shall think kindly of our latter end! Teach us to walk before thee with a perfect heart! Amen.

Friday, 11th. 2 Kings 13. 14-25.

Skinner says: "The last scene in the life of Elisha is a pathetic tribute at once to his loyalty to the dynasty he had been the means of raising to the throne and to the great part he had played in his country's struggle for freedom. Over his deathbed the king of Israel shed tears of genuine and manly sorrow at the loss of one whose spirit had been the best defence of the realm. The aged prophet roused himself to express once more in symbolic act his undying faith in Jehovah's power and Israel's victory. With his hands on the king's hands, as if he would infuse into him his own brave spirit, he made him shoot an arrow towards Damascus: it was the arrow of Jehovah's deliverance. Then he bade him smite the ground with the arrows; and when after three strokes Joash paused, he rebuked him for his lack of energy, and predicted that he should defeat Syria but thrice, whereas if he had gone on smiting he would have vanquished them utterly."

Actions reveal character. Most of us fall short of our destiny because of a failure in

resolution. God draws near and bids us ask, and our asking is timid: like Abraham we miss the prize of a saved city. God bids us act, and like Joash our acting is so timid that we achieve less than the splendid.

The story of the individual is duplicated in the church. We have not because we ask not. If we were to dare great things for God we should achieve great things. The world waits to see what God will accomplish through a church that will trust him fully.

O God, increase our faith! Help us to lay hold on thy strength! Give us at least the faith that is as large as a grain of mustard seed, so that we may challenge difficulties, however mountainous they may be! Amen.

Saturday, 12th. 2 Kings 14. 1-22.

The character of Amaziah, king of Judah, is a blend of strength and folly. On the one hand he shows himself as a virtuous, upright man. He dares to break away from the tradition of destroying all those who might dispute his authority. He delays executing vengeance on the murderers of his father, and when at last he brings them to justice he does not slaughter their children. He builds upon a sound principle that individuals must be held responsible for their own deeds, but refuses to punish parents if their sons are guilty, or to destroy children because their parents did wrong. Amaziah also showed himself a strong and brave general in his campaigns against Edom.

Amaziah's folly was seen in his deliberately challenging Joash, king of Israel. Success had turned his head. Pride goeth before destruction. At first Joash replied with a contemptuous parable, but when it became evident that Amaziah meant mischief, Joash set about teaching him a lesson. "The conduct of Amaziah has to be construed as the sheer insolence of success." The most charitable construction of his challenge is that he did not want to fight as much as to be consulted over matters in dispute. He was challenging a man whose resources were three times stronger than his own. The result of the war was an assault on Jerusalem and capture of the treasures of Temple and palace. Later a revolt in Jerusalem led to his flight to Lachish, where he was put to death. His son was chosen in his place, and thus opened the era of great prophecy, the beginning of a new day in religious experience.

O God, we need thy aid in governing our spirits! Help us to love peace rather than contention! Teach us to control ourselves from anger and pride! Give us singleness of aim! In all things may we seek the aid of thy Holy Spirit! Amen.

Sunday, 13th. 2 Kings 14. 23-29.

The achievements of Jeroboam II were so remarkable as to make him one of the greatest kings the Israelitish people ever knew. Stanley says, "We know little of Jeroboam's character or of his wars, except the results, but the results were prodigious. The whole northern empire of Solomon was restored. Damascus was taken, and the dominion was once more extended northward to the remote Hamath at the source of the Orontes and southward to the valley of willows which divided Moab from Edom." The reconquest of Moab appears to have been so terrible that the prophets are filled with pity at the story. While fighting and winning glory abroad, social and moral degeneracy developed at home. We need to read Amos and Hosea to see the other side of things.

Our narrative tells us of Jonah the prophet. Is this the prophet whose name is enshrined in the book of Jonah? All that we know is in this passage and the book. Taylor Smith says, "According to both, he was the son of Amittai, and the former connects him with Gath-hepher. . . . . If this identification is right, Jonah was not only Israelitish in the narrower sense, but Galilean. He seems to have lived and worked in the latter part of the 9th century B. C., or in the earlier part of the 8th. His one prediction, recorded in Kings, of the extension of the kingdom of Samaria from the Orontes to the Dead Sea, is said to have been fulfilled in the reign of Jeroboam II. Jonah may be reasonably regarded as to some extent a contemporary of Jeroboam II. There is no mention in Kings of any connection of Jonah with Assyria, but it is quite possible that the memory of a visit to Nineveh was preserved by tradition, or in some lost Assyrian work. From B. C. 782-745 Assyria was comparatively weak, and was governed by relatively insignificant kings."

Our Father, we thank thee for the honor of being sent on thy errands as ambassadors of grace! Help us to be faithful to our ministry! By word and demeanor may our influence lead men to turn unto thee with penitence, gratitude and trust! Amen.

Monday, 14th. 2 Kings 15.

Azariah is called elsewhere Uzziah. His record is summarized in few words in this narrative, and yet his name has tremendous significance, because it marks the beginning of the prophetic work of Isaiah. Read Isaiah 6, and see those spiritual experiences which mark the period as one of the greatest in potency in the history of the race. Uzziah appears to have carried forward and consolidated the expansion policy of his father, and to have developed Elath as a commercial center. His building operations were considerable.

H. P. Smith says: "The additional fact related by the book of Kings is that the king was a leper. On account of this disease he withdrew from public business, and his son Jotham acted as his representative. This regency, as it may be called, may ac-

count for some of the chronological difficulties of the period. Uzziah seems not to have been compelled to leave the palace. The Chronicles has the story of a conflict between Uzziah and the priesthood, according to which the monarch attempted to usurp the function of the chief priest and offer incense. For this the plague was sent upon him, after which he was thrust out as unclean."

The story of Judah and of Israel becomes sorrowful reading. There is internal strife, there are external oppressions. Assyria has become powerful and aggressive. Pul, or Tiglath-pileser of Assyria, extracts tribute from Menahem of Israel. The policy of Menahem was to extract the money necessary to buy off the Assyrians from the wealthy men. The promptness of his response to the Assyrian demand warded off the appointment of an Assyrian governor and the garrisoning of the country with Assyrian troops. Later in the reign of Pekah some offence seems to have been committed, which led Tiglath-pileser to return and take the Israelites from certain cities as captives. Barnes says, "The policy of the Assyrian kings was to redistribute the population of their empire. They had two objects in view. They wanted, first, to break the old ties of place and kindred in those who had newly become their subjects, and secondly to create a new tie of direct dependence upon the great king who ruled in Nineveh. That the old ties might be completely broken the captives were moved to very great distances, Israelites to the cities of the Medes, Babylonians, on the other hand, to the land of Israel. The transported populations were taught to feel that they had received their new holdings from the king of Assyria, and a kind of feudal relationship was established, of which later generations were even proud (Ezra 4. 2, 10). The mixture of peoples brought about by these measures was complete in the districts dealt with."

Forbid it, O Lord, that we should ever be guilty of entering into alliances against our brethren! In days of criticism and opposition from the world may all those who seek to serve thee, even though their ways be not as our ways, find in us loyal friends and helpers! For Christ's sake. Amen.

Tuesday, 15th. 2 Kings 16.

Our attention again turns to Judah. The important figure of the age is not any king whose name passes before us, but Isaiah the prophet, who protests against the foreign cults, fashions and superstitions which were being practised by kings and peoples alike. The grip of the foreigner is everywhere seen. Barnes says, "The king practises the worship of Moloch, and builds an altar after an Assyrian pattern. He is at war with Syria, and calls in Assyria to his help. These foreign entanglements prove ruinous to Israel religiously and politically. In the words of the Chronicles they were the ruin of him and of all Israel."

It is an evil thing when a man will surrender his religious traditions for the sake of place and power. We have nothing but contempt for kings who would sooner retain their crowns than their God. Ahaz fell morally and spiritually. Isaiah pleaded for spiritual and not material sacrifices. God does not demand the fruit of the body for the sin of the soul. He demands a penitent and contrite heart.

The motive for the attack of Israel and Syria on Ahaz is defined by Isaiah as designed to supplant Ahaz with Ben Tabeal and thus to cement the three countries into an alliance to resist the encroachments of Assyria. Ahaz invoked the aid of Assyria, and the result was the overthrow of Rezin and the capture of Damascus. Ahaz went to meet his great ally, and while there determined to have an altar in Jerusalem similar to one he saw there. Ahaz found the friendship with Assyria costly, and soon was reduced to having to break up the Temple furniture and send it to pay tribute. It would have been better to have heeded the entreaty of the Lord's servant and have turned to the one only source of help from which a man shall not turn away disappointed.

Our Father, help us to be faithful to our trust! May we never allow self to interfere with our devotion to thy work! Teach us to be willing to fill a little place if God be glorified! Amen.

Wednesday, 16th. 2 Kings 17. 1-23.

There is some difficulty in putting together the history of this period from the fact that we are now in possession of many of the records of Assyria dealing with contemporaneous history, and sometimes the dates do not seem to agree with the dates in the book of Kings. Apparently Hosea owes his position as king of Israel to some extent to the favor of Assyria. He appears to have asserted his independence, and to have been backward or reluctant in paying tribute, and the result was seen in the siege of Samaria. Our narrative says the siege was by Shalmaneser. The tablets refer to a siege by Sargon. It was in this period that Assyria and Egypt came into conflict, and for a time Egypt also paid tribute to Assyria. The people of Ephraim were transplanted into Mesopotamia and Media, and many of them into Haran, the district from which Abraham came out. Thus does the kaleidoscope of time work.

What were the causes of Israel's woes? Were they merely or chiefly political? Our narrative insists that we must look deeper. First, when Israel had conquered Canaan she had won a great physical victory, but in

doing so had suffered a spiritual defeat, for she had adopted the religious practices of the defeated and dispossessed. Second, she had turned a deaf ear to those servants of the Lord who exhorted her to amend her ways. Third, she had adopted the religious ideas and practices of neighboring nations. The result was that Israel, and later Judah, were cast out of the land by Jehovah. He had intended it for those who were loyal to him, and he refused to condone treachery of this kind.

In all this there is solemn warning to ourselves. Jehovah expects loyal, single-hearted devotion. He will be faithful to his covenant with all who serve him, and him alone.

Almighty God, in the day of triumph may we guard against indifference to thy declared will! May we obey thy word and walk before thee in penitence and faith! Guard us against compromise with the world! Amen.

Thursday, 17th. 2 Kings 17. 24-41.

We have already noted the policy of the Assyrians whereby Israelites had been transported to distant parts of Mesopotamia and Media, and Babylonians had been sent to Israel. The belief that prevailed in those days was that various territories were the peculiar possession of different gods. Jehovah was the god of Samaria, and if the newcomers were to be happy and secure they must worship Jehovah, and worship him in the right way. An Israelitish priest was sent back from Babylonia to instruct them in the correct ritual. Sargon tells us that he colonized the land of Israel with the remnant of four peoples. Others were sent by Esar-haddon and Asshur-bani-pal.

While this attempt to placate Jehovah was going forward, the Assyrian settlers strove to maintain the forms of worship to which they were accustomed. They attempted to retain the favor of the gods whom they had honored in their distant lands, and at the same time to win the favor of Jehovah. And so they tried to develop a local priesthood, and if forms and ceremonies availed anything, then to win the kindness of him who dwelt in the land. Verse 34 emphasizes the weakness of the Samaritans. "The Samaritans feared the Lord in an external sense, for part of their worship was offered to him. In a deeper sense they did not fear the Lord, for they broke regularly one of his chief commandments, namely, to acknowledge no other god."

O God, grant that our allegiance to thee may be undivided! Help us to realize that thou readest the heart! Keep us humble and sincere in our devotion to thee and to thy work! Amen.

Friday, 18th. 2 Kings 18.

Hezekiah was a king of remarkable ability, courage and reverence. His position was most difficult, and Sennacherib was a monarch so mighty, so ferocious, so determined that any man might well have paused before defying him, and one like Hezekiah have trembled to offend. But this man has made discovery of the reality of Jehovah, and in his name dares to attempt the impossible.

His first act was to put his own house in order. He determined that the high places must go. He took one of the objects of worship, a serpent, and broke it to pieces. People said Moses had made it, hence their veneration. The fact that similar objects were existent among the Assyrians leads one to suspect their assertion. At any rate, Hezekiah saw what had happened to it, and that it was becoming a fetich. He therefore called it by its true nature, a piece of brass, and treated it with the ruthlessness of a true reformer. He doubtless gave offence to many people, but he showed his reverence for God, and divine favor rested upon him.

His act of rebellion led to trouble, but meanwhile he began to show his power to some of the neighboring peoples who had seized every opportunity to disturb his people. When Sennacherib came with a great host, Hezekiah made some show of submission by volunteering tribute, stripping even the doors of the Temple of their gold. But the angry Assyrian wanted more than tribute, he wanted vengeance, and so he devastated the land, and ultimately besieged Jerusalem. The ministers of Hezekiah offered to parley with the besiegers, and Rabshakeh replied, attempting to weaken their loyalty to the king by suggesting that he had shown disrespect to Jehovah. He claimed that Sennacherib was Jehovah's messenger and avenger, and insisted on the unconditional surrender of the city, stating that he would transport the people to a fertile and rich country where they should be happy and prosperous and well cared for.

It was a critical position, and so far as could be judged by outward appearances escape was impossible. Are there other powers to be reckoned with than political and military expediency? All history asks the question, for again and again something has happened which turned the course of events.

Almighty God, help us to believe that though invisible thou art still in the battlefield and directing thy powers to the overthrow of evil! May we believe that victory is always on thy side! Make us strong, and very courageous! In Christ's name. Amen.

Saturday, 19th. 2 Kings 19. 1-20.

What is a wise and good man to do when he finds that his counsels are ignored, and the policies to which he objected have brought the disaster which he had declared to be inevitable? Isaiah had protested as strenuously as he could against the policy of intriguing against Assyria. Now the

very thing that he had predicted had come to pass. Should he say "I told you so"?

Hezekiah and his counselors are in dire straits. Skinner says, "Isaiah had for years been straining all his influence against the suicidal policy of rebellion against Assyria, but his counsels had been overborne by the war party in the court. The hour of his vindication had come when a deputation, including one of his bitterest opponents Shebna, waits upon him from the king beseeching his intercession and advice."

Hezekiah is thoroughly humbled. He speaks of distress, punishment and rejection which have come from Jehovah because of their folly. This is the hour when the nation needs the man who is on terms with God. Lordly men can do nothing, the religious man is the only hope.

Isaiah acts as a God-inspired man should act. He never taunts nor lectures; he realizes that this is an hour for God to act. Isaiah assures the king that Jehovah will take possession of the spirit of Sennacherib, and that the Assyrians shall depart without taking Jerusalem.

Sennacherib finds that a mightier king than Hezekiah has to be reckoned with. His attention turns to Egypt. He then begins to wonder whether there is any connection between the resistance of Hezekiah and the Egyptian plan of campaign. Rabshakeh feels that he must settle the Judean situation without delay, and sends a letter of terrible significance.

Hezekiah takes the letter to God. Isaiah then assures him that having taken God into partnership all will be well, and dictates a reply which is wonderful in its courage and awful in its content.

Our God, we pray for wisdom in the ordering of our lives, lest we ignorantly embark on policies which thou canst not bless! If we have involved ourselves in trouble, we implore thy compassion. Have mercy upon us and save us, we beseech thee! Amen.

Sunday, 20th. 2 Kings 19. 21-37.

Isaiah tells Sennacherib that there is a limit to his power. Jehovah has said, "Thus far shalt thou go, and no farther." The Holy One of Israel has to be reckoned with.

Sennacherib was fond of boasting of his resources. He believed profoundly in the might of numbers and equipment. It is the foolishness of militarists and politicians in all years. They never learn anything. Wars are settled by physical force is their theory.

We have some of Sennacherib's boastings which archæologists have translated, and they form interesting reading. They show him a proud boaster. He is just like a savage bull, and Jehovah means to tame him. He will put his hook in his nose and his bridle in his lips, and turn him back by the way along which he came. Barnes says, "This phrase has reference to an Assyrian custom which is shown on several reliefs. Esarhaddon is represented holding a king of Ethiopia prisoner by a ring passed through his cheeks. Another Assyrian monarch holds a prisoner by a hook and a cord while putting out his eyes." With what measure you mete, it shall be measured to you again.

Did it happen? Yes, it happened! History bears record to what happened. Pestilence broke out among the Assyrians, and the soldiers began to die like flies, 185,000 dying in a single night. Herodotus distorts the story, saying it was the prayers of an Egyptian king that produced the scourge. Sennacherib broke camp and got back to Nineveh, where he remained a broken man until the day of his assassination. When Jehovah works none can resist him.

O Lord, how terrible thou art against wickedness in high places! Teach the nations to fear thy name! Give them a new spirit, we pray, that so they may learn in mercy what otherwise thy wrath must teach them! Help us to live in thy fear all our days! Amen.

Monday, 21st. 2 Kings 20.

Skinner says: "Many commentators are of opinion that in the original life of Isaiah this chapter preceded the account of the invasion, and that the opening phrase refers to some other incident which had been previously related. At all events, the expression cannot be taken to prove that the sickness of Hezekiah followed the invasion of Sennacherib."

If the sickness of the king took place during the siege it may have been one of the causes of his penitence and turning to the Lord in prayer. Hezekiah's prayer does not claim that his life has been free from blemish. He has made many a moral fall, as have all godly men, but he can claim that he has been loyal and sincere in his devotion to Jehovah, and that is a great confession to make.

Isaiah was carrying the burden of the king's suffering and sorrow, and in the midst of his affairs received a message of comfort and encouragement which he communicated immediately. It is a mark of sincere religion to be able to carry our sympathy into the absorbing business of life, and when the impulse of comfort arises to be willing to turn aside from other affairs to say the kind and encouraging word. Isaiah not only promised recovery, but took steps to aid the healing process.

The concluding story is very human. The king is visited by messengers bearing gifts from Berodach-baladan of Babylon. He impulsively displays all the treasures of his palace and the Temple. Isaiah suggests that the visit meant more than a courtesy: he believes that Hezekiah and Berodach were projecting an alliance. The king's

answer confirms the suspicion, and the prophet warns him that alliances of this description lead to counter alliances and to wars, and that Hezekiah has but laid up trouble and disaster for himself and his people. It would have been better to have been satisfied with an alliance with Jehovah. Babylon is a treacherous friend. Judgment for foolishness will come, but Jehovah will not break his word with Hezekiah. The king accepts the rebuke with humility, and is grateful for the divine forbearance.

Our Father, help us to trust in thy wisdom, providence and power! Restrain us from imagining that men can do for us what thou alone canst do! Save us from trusting men more than we trust thee! Make us loyal and sincere in our devotion! Amen.

Tuesday, 22nd. 2 Kings 21.

Barnes says: "This section is one more illustration that Kings is not a book of annals, but rather a collection of prophetical comments on Hebrew history. No narrative is given of the reign of Manasseh. Nothing is said of his relations with the king of Assyria, though according to the Assyrian inscriptions Manasseh, together with other kings of the West, was summoned into Esar-haddon's presence and commanded to furnish building materials for his new palace, and though Manasseh was one of the twenty-two kings of the Mediterranean shore who brought valuable gifts to Asshur-bani-pal on his first expedition against Egypt."

Manasseh's failure was religious. He restored the altars in open spaces, and built beside them the images of gods. He repudiated the faith in Jehovah as the one only God, spiritual and almighty, whose covenant was Israel's hope. Isaiah seems to have disappeared: a tradition says that Manasseh put him to death. This man did not mean to be interfered with by messengers of Jehovah. He introduced worship of the hosts of heaven into the Temple itself. He erected in the Temple an image of the goddess Asherah, who was supposed to bring good fortune. He went further, and shed much innocent blood. Little children were thrown into the fire to appease their strange deities.

Skinner says: "It is probable that verse 16 refers to a wholesale persecution of prophets and others who set themselves against the current which threatened to efface everything distinctive of the nationality and religion of Israel. After ages look back on this long and evil reign as the time when the doom of the nation was irrevocably sealed and the captivity of Israel decreed by Jehovah."

Manasseh was a thoroughly evil man, and one recoils at the deliberate and thorough way in which he set about flouting Jehovah, and also every holy tradition of his nation. It looks as though the people favored the policy of Mannasseh, and resented any interference with it by courtiers or others during Amon's reign.

O God, grant that our religion may be of the heart! Forbid it that we should only wear the garb of religion and know nothing of its power! Teach us to serve thee, and thee only! For Christ's sake. Amen.

Wednesday, 23rd. 2 Kings 22.

It is refreshing to turn to the record of a man like Josiah. Handicapped as he was by such a heritage as that of Manasseh and Amon, surrounded as he was by the influence of their policies during the early years of his life, he yet evinced such intelligence, such honesty of thought and purpose, as made him remarkable for his moral and spiritual integrity. How much he owed to his mother we do not know. She was a Judean woman. Her name means "Beloved."

Josiah was profoundly impressed by the discovery of the book of the Law. Apparently all knowledge of the Law as other than a tradition had passed from the consciousness of the people. During the reign of Manasseh the prophets had been ignored.

What are we to understand by the term "Law"? In the time of Nehemiah it meant the first five books of the Old Testament. Some scholars think that at this time it must have been a portion of those books, and that it may have been Deuteronomy. Barnes says, "Josiah found in the book that a covenant had been made between Jehovah and the people, and that since the terms of the convenant had been broken, Judah stood in a position of extreme danger. Now these are just the facts which Deuteronomy would have taught him with unique force and eloquence. . . . . The results which followed from the reading of the book point also to Deuteronomy. Josiah carried out a more thorough destruction of idolatry than any king before him. He took, moreover, a new step of constructive reform by bringing the priests of the high places into Jerusalem, and providing for their support there. By this last decisive step he centralized all public worship in Jerusalem, and made effective for the first time in the history of Israel the command given in Deuteronomy 12. 10-14. The view that the moving cause of the king's reformation was the book of Deuteronomy in some form is not seriously to be gainsaid."

We must admire the consecration of this young man of 18 to so high a purpose. No wonder the good people rallied to him. Though fidelity could not altogether avert the pernicious results of the wickedness of Manasseh and the indiscretion of Hezekiah, the young king determined to do what was

right because it was right, and Huldah the prophetess was commissioned to tell him that during his life Jehovah would be with him to stave off disaster.

It is interesting to notice that the youthful prophet Jeremiah had received his call to prophecy five years earlier, but had not yet won recognition.

O God our Father, we thank thee that our ancestry is not as potent in influence as is thy grace, that our surroundings are not fetters when thou dost will to set us in a large place! Help us to trust thy grace, to believe in thy presence and power to save! Amen.

Thursday, 24th. 2 Kings 23. 1-30.

Josiah realizes that his destinies are bound up in those of the people. The discovery of the Law is not a private matter: it concerns all the people of God. This is a fact which all believers need to realize. We are saved to save, we are taught that we may teach.

As to the covenant, Skinner says: "(1) A covenant is not necessarily bilateral, that is to say, it does not necessarily imply reciprocal obligations between two parties. The word seems to have denoted simply a well-understood and complex religious ceremony, which rendered an undertaking permanently and irrevocably binding on those concerned; and this ceremony was equally applicable to mutual engagements between two parties, to conditions imposed by one party on another, and to obligations assumed by one party for himself. (2) Although covenants between God and men are often mentioned in the Old Testament, it does not appear that in the present case Jehovah was a party to the covenant. It was not made with Jehovah, but before Jehovah. It was nothing more than a solemn engagement on the part of king and people together to keep the Law. (3) It is not clear whether this covenant was primarily personal or national. It seems probable then the transaction was in its first intention national, the king acting as the representative of the people. (4) The effect of the covenant was to give to the Deuteronomic code the force of statute law."

Having committed the people, Josiah set about executing the program of reform. So often we make vows of consecration in high moments of experience, and then fall short in our policy of execution. Josiah was a young man, and with the thoroughness and ardor of youth he set about the cleansing of national life. Nothing was left as it was. Heathenism was driven out. The priests of idolatry were suppressed. Asherah was broken in pieces. Astrology was suppressed. Hideous places like the valley of Hinnom were turned from their awful usage of burning victims alive. His zeal led him even to destroy what he believed to be disloyal to Jehovah at Bethel in the northern kingdom. He then restored the Passover according to the directions of the book of the Law.

H. P. Smith says: "Josiah's reign was characterized by justice, as we learn from Jeremiah. At the end of his life the Assyrian empire was tottering to its fall, and Pharaoh-Nechoh thought to seize the provinces nearest him and attach them to Egypt. He therefore invaded Palestine with an army. Josiah was ill-advised enough to attempt resistance. In the battle which ensued he was slain. That he was beloved by his people is indicated by their deep and long-continued mourning."

Our Father, we thank thee for the influence of thy word on the lives of men! We thank thee that it has been preserved for us. We thank thee for its achievements. We pray that a knowledge of the Scripture may spread throughout the world. Amen.

Friday, 25th. 2 Kings 23. 31 to 24. 17.

We know not what influence led the people to pass over the rightful heir and to put Jehoahaz on the throne. Had he remained he might have undone the work of his father. As it was, Pharaoh-Nechoh apprehended an effort to carry on the policy of national independence, and so arrested Jehoahaz and sent him in irons to Egypt, where he was held as a prisoner. Jehoiakim, the rightful heir, was given the throne, and reigned as a vassal of Egypt. Pharaoh also imposed a fine amounting to about 25 tons of silver and a large amount of gold. The money was raised not by taxation of a particular class but of the entire population.

Pharaoh-Nechoh had to reckon with someone stronger than the king of Assyria. Babylon had come to power. Nabopolassar was a mighty king, and set about clipping the wings of Pharaoh. He first drove him out of Syria. The general in command of his army was his son Nebuchadnezzar. After the battle of Carchemish Nabopolassar died, and Nebuchadnezzar returned to Babylon to receive the crown. Jehoiakim saw that the power of Egypt was broken, and resolved to make peace with Babylon, and thus he remained unmolested for three years. He then foolishly asserted his independence. For some reason Nebuchadnezzar was not ready to grapple with him, but the respite was brief. In the meantime death claimed him, and the throne passed to his son Jehoiachin. Within three months the Babylonians were in front of Jerusalem. "The king and his courtiers, with the élite of the upper

classes, the men of war, and the skilled artisans, were taken captive to Babylon, and the government of the enfeebled kingdom was handed over to a son of Josiah, from whom Nebuchadnezzar exacted a solemn oath of allegiance. This first deportation of Jews to Babylon took place in the year 598 or 597 B. C. Amongst the exiles was the prophet Ezekiel, who dates the captivity from this event and regards it as the real end of the Judean state and monarchy."

Our Father, help us to remember in days of humiliation how thou hast gotton to thyself great praise even from the sorrows and defeats of thy chosen ones! For our own sins we are afflicted, but thou dost send with us into our captivity those who shall teach us to behold visions of God. Give us eyes to see and ears to hear when thou dost reveal thyself! Amen.

Saturday, 26th. 2 Kings 24. 18 to 25. 7.

Zedekiah was an appointee of Nebuchadnezzar. It is strange that the three sons of Josiah should each of them have fallen so far short of their father in loyalty to Jehovah. Can it be that their mothers influenced them wrongly? The spirit that was in them seemed to impel them to spiritual and political suicide. They chose the wrong counselors, they despised the prophets, they underestimated the favor of Jehovah, they floundered in their policies, thinking that they could afford to break with one so great as Nebuchadnezzar. Jehoahaz had flouted Pharaoh-Nechoh and lost his crown. Jehoiakim, the creature of Babylon, repudiated his oath and was just rescued by death from the vengeance of Nebuchadnezzar. His son was taken captive, and now Zedekiah is exalted to be a vassal king.

Has he learned a lesson? Have his people learned anything? Nebuchadnezzar hopes so. H. P. Smith says, "The new men were as headstrong as, and even more foolish than, their predecessors. They were blind to the ludicrous insufficiency of their resources, and determined to play the game of politics against the great nations of the world. The court of Zedekiah was the center of intrigues against the Babylonian power, and the plotters were fed with promises from Egypt. Zedekiah showed himself a weak man, unable to cope with the situation. In his fourth year ambassadors appeared at Jerusalem from the surrounding nations, to concert common measures against the oppressor. The majority of the prophets encouraged the movement; only Jeremiah saw the madness of the undertaking and declared against it."

It was a tragic business. For a time Zedekiah was able to deceive Nebuchadnezzar. Meanwhile he was being flattered. At last the business leaked out, and Nebuchadnezzar determined to put an end to it once for all. Jeremiah had been cast into prison, and only the kindness of some humble man had saved his life. The unhappy king turned to him, knowing that he alone could speak wisely. It was too late. His children were slain. He himself was blinded as a traitor, and led away in chains. The kingdom of Judah had ceased to be. Oh the pity of it! Oh the folly that brought it about!

Great God, have mercy upon us! Spare us as we turn in penitence to thee! Teach us to trust not in politics but in righteousness! Help us to be faithful to thee and to thy covenant! For Christ's sake. Amen.

Sunday, 27th. 2 Kings 25. 8-30.

We have here the story of the doom of the Jewish nation. In judging Nebuchadnezzar we must remember the political situation. For a great war-king he had shown extraordinary forbearance in dealing with Judea. Such an end was inevitable to a people guilty of intrigue. Babylon had to strike or perish. We are amazed at the stupid blindness of Zedekiah and his court. They seemed to be bereft of reason.

The officers of vengeance came. They were men specially chosen for such horrible work. Those who were wise among the Jews fled. Jeremiah advised all whom he could reach to flee, and attempted flight himself. A clean sweep was made of the population, excepting a few poor laborers whose work was in the vineyards and fields. These were left to keep the land from becoming a wilderness. They then gathered everything of value; all metals, down to spoons and basins, were carried away. The chief priest and various officers were gathered together and sent to Nebuchadnezzar, who ordered their execution. The remnant left in Judea had a man named Gedaliah set over them, and he seems to have acted in loyalty to his suzerain.

Shortly after these things Nebuchadnezzar passed from the scene, and his son and successor seems to have determined to show favor to Jehoiachin the captive king, and so he released him from prison, and gave him liberty to come and go, and to eat at the royal table. We are glad to have this little rift in the clouds to show us that there was still some hope and mercy lying ahead of those to whom disaster and shame had come.

Almighty God, our heavenly Father, we thank thee that thy mercy endureth forever! We sin against thee, but thou never changest. We bring misery upon ourselves, but thou comest to our relief. The

eternal God is our refuge. Help us to find hope and peace as we pray to thee! Amen.

1 CHRONICLES.

Monday, 28th. 1 Chronicles 4. 38 to 5. 26.

The books of Chronicles are always printed last in the Hebrew Bible, and are called "Annals." This was the position they held in our Master's day. We have placed them after Kings because they seemed to have a relationship. The Greek version suggests that they are a supplement to Kings. They give us the genealogy of Zerubbabel down to the eleventh generation, and so may have been written in the Greek period, and this would account for their position in the Hebrew Bible.

Oesterley says: "The writer, or compiler, does not write as a historian, but with the object of interpreting history in the light of later developments. On the other hand, he desires to utilize past history for the practical purpose of placing the circumstances and conditions of his day in what he considers the right perspective, so that he has often to read the past in the light of the present, and to modify his version of the records and practices which are near to his heart." He is intensely loyal to the Law. He aims at turning everything to account for religious purposes. He wants to edify and instruct men in the fear of the Lord. He believes in providence, he sees the divine purpose in all events. He feels the thrill of the Temple and its ritual. He strives to enforce the moral messages of the prophets.

Anyone beginning to read Chronicles is oppressed by the long lists of names which seem to be meaningless. The author does not write them in order that we may trace their derivation, but because they expressed real people who had relationship to Hebrew history. This man refuses to ignore a name. To him it means a life, and a life that contributed something to the common weal. These names which we gloss over are for the main part names containing some religious faith. If you could decipher them you might learn much about the relationship of people to God.

The Scripture chosen for our reading is designed to show that the author had access to old traditions. We see these Simeonites pouncing on people who were dwelling quietly in some rich fertile spot, and spoiling them. The relationship of Reuben to Joseph is stated, and names are mentioned of which we had no previous knowledge. The story of God shows how much care was taken to ascertain those whose descent was clean, without admixture of non-Israelitish blood.

O God, help us to appraise the value of human life, to reverence the memories of those who have lived simple, honest, God-fearing lives! As we read their names may we have grace to appreciate the value of every man and woman as they strive to do their duty and to honor thee! Amen.

Tuesday, 29th. 1 Chronicles 9. 19-34.

We have chosen this passage to illustrate the significance given to every tribe that related a man to the service of God, to the worshipful side of life, to that which centralized the faith and the ideals of his people. "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." These men may have belonged to one or other of the tribes, or to no tribe: they belonged to the people of the covenant, they were guardians of the threshold, they had an important place in guarding the atmosphere of the house of worship. As the name of Phinehas is mentioned an exclamation is made, "May the Lord be with him!" He is dead. He lived well, and did his duty in a manner to command respect: let his memory be cherished! The office of door-keeper was a great office, for kings like David and prophets like Samuel had taken cognizance of it. Let us learn to honor every man who seeks to help us to a spirit of reverence and holiness as we enter upon public worship!

Before taking leave of these chapters we may do well to notice what Bennett says on heredity. "It has been said that religion is the great discoverer of truth, while science follows her slowly and after a long interval. Heredity, so much discussed just now, is sometimes treated as if its principles were a great discovery of the present (19th) century. Popular science is apt to ignore history and to mistake a fresh nomenclature for an entirely new system of truth, and yet the immense and far-reaching importance of heredity has been one of the commonplaces of thought ever since history began. Science has been anticipated, not merely by religious feeling, but by a universal instinct. In the old world political and social systems have been based upon the recognition of the principle of heredity, and religion has sanctioned such recognition. Caste in India is a religious even more than a social institution; and we use the term figuratively in reference to ancient and modern life, even when the institution has not formally existed. Without the aid of definite civil or religious law the force of sentiment and circumstances suffices to establish an informal system of caste. Thus, the feudal aristocracy and guilds of the Middle Ages were not without their rough counterparts in the Old Testament. Moreover, the local divisions of the Hebrew kingdoms corresponded in theory, at any rate, to blood relationships, and the tribe, the clan, and the family had

even more fixity and importance than now belong to the parish or the municipality. A man's family history or genealogy was the ruling factor in determining his home, his occupation, and his social position. In the chronicler's time this was especially the case with the official ministers of religion, the Temple establishment to which he himself belonged. The priests, the Levites, the singers and door-keepers formed castes in the strict sense of the word. A man's birth definitely assigned him to one of these classes, to which none but the members of certain families could belong."

O God, we thank thee for those who have preceded us, and whose faith and virtue we inherit! We pray that we may be worthy of them. May our family record be untarnished by us! May we hand on the lamp of life undimmed! Help us to cherish their faith! Amen.

Wednesday, 30th. 1 Chronicles 10.

We are surprised to find the author plunging at once into the story of David from the time of the death of Saul. Why did he ignore the rest? Elmslie says the silence about the Mosaic period and Judges "is due to the assumption that those for whom he writes are no less familiar than he is himself with the account of the Mosaic age as presented by the fully developed tradition of the Pentateuch. His silence as to Judges probably arises neither from the difficulty of retelling the narratives of Judges in accordance with his theory of the early history, nor yet from the fact that they were doubtless familiar to his readers, but, again, from a consideration of the central purpose of his work. His theme is the divine guidance of Israel's destiny, and since that destiny had ultimately centered upon the fortunes of Jerusalem and the worship maintained through its Temple, all else in Israel's history becomes of quite secondary importance. He begins, therefore, where for Israel Jerusalem and the Temple began,—with David, who conquered the city and planned the Temple."

The story of Gilboa is told graphically. The defeat became a rout in which every man lost consciousness of everything but taking care of himself. The place of battle was a position of strategic importance to both Israel and Philistia, and Saul realized the significance of his defeat. The suicide of Saul was pathetic. There are very few cases of suicide in the whole record of the Israelites. They reverenced life.

The reasons why God permitted such an end to Saul's career are stated as disobedience and consulting the spirit of divination. As a matter of fact, Saul did consult God, but Jehovah did not answer him. Why? It has been suggested, because Saul did not show himself in earnest in seeking Jehovah. If he had been really penitent, really humble, really in earnest, he would have pleaded until Jehovah hearkened and heard.

O God, we pray that we may learn how to live as thy servants! Teach us to pray with importunity! Teach us to humble ourselves before thee! Teach us to put away the evil of our doings from before thy eyes! For Christ's sake. Amen.

Thursday, 31st. 1 Chronicles 11.

In reading this chapter we must remember that the author is thinking of the ideal David ruling over a united Israel. He is trying to put out of sight the fact that David was the choice of Judah, that for a long time there was opposition in the northern region because of the party loyal to Saul. He emphasizes that David meant to administer the kingdom on a basis of justice, to respect existing rights, and made his covenant before the Lord. David's capture of Jerusalem with the aid of his bodyguard is made into an act of the entire nation because the king is conceived as acting on behalf of all. He is proud of the record of the mighty men who appeared in David's reign, and gives them honor because they stood by the king and coöperated in the founding of those institutions which were the glory of the Jewish people and destined to persist.

Bennett says: "A moment's reflection shows that David, as we should know him if we had only Chronicles, is entirely different from the historical David of Samuel and Kings. The latter David has noble qualities, but displays great weakness and falls into grievous sin: the David of Chronicles is almost always a hero and blameless saint. The principles of selection adopted by the Chronicles are common to many historians. Instead of historical portraits, we are presented with a gallery of ideals, types of character which we are asked either to admire or to condemn. The strange power of teaching by types has been well expressed by one who was herself a great mistress of the art. 'Ideas are often poor ghosts. Our sun-filled eyes cannot discern them. They pass athwart us in their vapor, and cannot make themselves felt. They breathe upon us with warm breath, they touch us with soft, responsive hands, they look at us with sad, sincere eyes, and speak to us in appealing tones, they are clothed in a living human soul, then their presence is a power' (George Eliot)."

Our Father, help us to appreciate the ideal in the actual, to see the spiritual behind the ordinary! May we not miss thy presence in the world which thou hast made! May we see thy Spirit working in the souls of men! Amen.